A BRIEF DISCOVERIE OF THE FALSE CHVRCH.

Ezek. 16. 44.

AS THE MOTHER SVCH THE DAVGHTER IS.

1590.

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To the Reader.

IF THE GODLIE YONG KING IOSCHIIAH, vvhen he heard the booke of Gods law read, & compared the acts of his forefathers, and the preſent eſtate of his kingdome thervnto, rent his clothes in horror of the wrathfull iudgments of God, in that booke denounced &c. If the Prophet IEREMIAH in his time ſo ſone after IOSIAH his death, whē the defection began but to breake out a freſh, & the whole land to decline from the antient wayes of the Lord: vpon the conſideratiō of God his fearfull iudgments to enſue, brake out into ſuch deepe & extreame lamentations, as he wiſhed vnto himſelf a cottage in the wildernes, where he might remaine, neuer to returne to the land, to behold either the enormities preſent, or calamities to come, but there continually to lament, & ſhed forth abundance of teares, for the wrath & deſolation that was to fall vpon yt, vviſhing his head a fountaine, and his eies as buckets herevnto &c. vvhat occaſion of ſorrow and lamentation haue all Chriſtian hearts, in whome is anie compaſſion or loue, in theſe dangerous (if not deſperate) daies', vvhere the vvhole land (that I ſay not the vvhole vvorld) hath lien ſo long, and is ſo deeplie ſet in defection, ſinne & ſecuritie, where they are ſo vniuerſally departed from the ſtrait waies of life and peace, and are ſo far wandred and ſtraied in their owne bywaies which they haue ſought out vnto themſelues, as they haue now vtterly loſt all knowledg of the true way, & haue no will to returne: But though they be ſhewed the vvay, and vvilled to vvalke in yt, yet euen the beſt of them ſtop their eares, vvink vvith their eies, & turne away the ſhoulder, leaſt they ſhould be conuerted & be healed. Others, & thoſe the cheife gouernors of the church, & guides of the people, do not only denie CHRIST to reigne ouer them, or to yeild him anie fruite or tribute of his viueyeard, but moſt bitterlie perſecute all CHRISTS ſeruantes that are ſent to them, to ſhew them, and call them back to the right way, reiecting CHRISTS ordinances, as intollerable in this common vvelth. As for the Seers, Prophets & vvatchmen, they do not only not blow the trumpet, not giue warning, not diſcouer the pit and the ſnare, but couer them rather with flowres and greene hearbes: Yea they are become as fowlers to allure and draw men into their ſnares. The beſt of them that pretend a kinde of reformation, ſeeke not to reuiue the true patterne, or to call men to the Teſtament of CHRIST, from whence they are ſo far departed; ſo much as to renewe the old ſkarres of the old & firſt apoſtacie from the Goſpell. In the meane while, detaining the people by their ſhifts and cauills vnder the yoke of Antichriſt, corrupting themſelues, euen in thoſe things vvhich they themſelues ſee & acknowledg to be euill & vnlawfull, for the reformation wherof, they are earneſt ſuters vnto the parlia-

2 King. 22. 11.

Ier. 9. 1. 2.

Zach. 7. 11

Iude. 10.

2 Pet. 2. 18 19. 2 Tim. 2. 13 Lam. 2. 13 Lam. 2. 13, 14. Ezek. 9. 4 5. Phil. 3. 18, 19.

partiament. Thus ſeduce they and deceaue the miſerable people & themſelues, leading them forward, & deteining them in the wrath of God. What heart would not melt & breake to behold this eſtate, the breach wherof is like the ſea, and in the beſt help that is adminiſtred at anie hand, but to cure yt with vntempered & vnſeaſoned ſtuffe; the Prophets ſeeking out vaine things, not diſcouering the iniquitie to turne away the captiuitie, but haue looked out burthens, & cawſes of putting away & baniſhment. vvhat teares? what ſorrow can ſuffice to deplore and lament this eſtate? but alas, priuate ſorrow will not helpe publique calamitie. Many mourners there would ſeeme in theſe times for TZION, who (good men) can take no reſt for ſleeping, eaſe, & bellie cheare: faine they would haue all things well, but they neither refraine from the pollutions, nor cry out againſt the abhominations of the the times: & therfore, as they are not marked on the foreheades by the Angel clothed in linnen with the writers ynckhorne: ſo ſhall they not be ſpared by the auenging Angels that carrie the inſtrumentes of diſſipation in their handes.

Iſa. 59. 4. Ezek. 22. 30. Lam. 1. Iſa. 51. 18, 20. Rom. 9. 1. 2. 3. Micah. 3. 8

But now, whiles no man hath courage, or openeth his mouth for the truth, whiles no man ſtandeth vp in the gappe, or offreth himſelf in this ſeruice, whiles the auntients keepe ſilēce, & flie as chaced harts before the enemies, whiles the leaders faint, & lie at the head of all the ſtreetes, as a bullock in a ſnare, & are full of the wrath of the Lord, and of the rebuke of GOD, what ſafetie or hope is in this eſtate? Yea what heart could endure to behold ſo manie of his naturall countriemen, deare frendes, and neere kinſfolke in the fleſh, to periſh before his eies, for want of warning or help. vvherfore behold, euen the zeale of the glorie of my God inforced me, as alſo the tender loue and care of the ſafetie of this my countrie conſtrained me to breake ſilence, and to ſet the trumpet to my mouth, not any longer enduring the excellencie of the one, or the life of the other, thus to be troden vnder foote, and neglected. My ſelf I willinglie acknowledg of all other the moſt vnmeet, and euerie way vnfit vnto this worke; but let my zeale of the truth, my loue vnto you, & the preſent neceſſitie of the time, excuſe me of preſumption or vaine glorie, though no way couer or excuſe anie errors or faults eſcaped me in this preſent writing; which I wholy, euen in feare & reuerence, ſubmit, to the trial & cenſure of all men, at all times, by the worde of GOD. I deſire to haue no further credit, then the word of GOD giueth warrant, neither yet would I be reprooued for ſpeaking the truth of God plainlie and ſimplie, although the ſame truth haue long lyen hid and buried, & be now peraduenture generally impugned of all men. Only, let neither the truth of God be preiudiced, nor the charitable Reader offended, by the vnlearnednes & ſimplicitie of the writer. Let not the faith of CHRIST be held in reſpect of mens perſons, but let the Reader rather conſider,

that

that God is not alwaies bound, or the truth tied to the Phariſeis lippes, & to the Rabbins chaire. God his glorie is, to reueale at ſome times vnto babes & ſucklings, that, which he hideth from the wiſe & prudent, yea eũe by ſuch deſpiſed things, to reprooue & cõfound the wiſdome & glorie of the world. Let not the Reader then fixe his eies vpon the meſſenger (in whoſe mortall bodie he ſhall find nothing, but the markes and dying of our Lord Iesvs Christ) ſo much, as vpon the matter, wherin he ſhall find life and peace vnto his owne ſoule: Neither in the matter let him regard the forme, ſo much as the truth. The ſtile and phraſe (no doubt) muſt needes ſeeme harſh & vnpleaſant, being vtterlie void of al humane artes & learning (wherwith the whole world is now ſo deeplie delighted, & wholy carried away) nothing els being welcome or acceptable vnto their earthly ſẽſes, or ytching humorous eares, which cãnot brooke wholſome doctrine, or ſuffer the wordes of exhortation. I haue not deſired to ſpeake in the wordes taught by humane wiſdome, but in the words taught of the Holie Ghoſt. From which, where I haue ſwerued (as my vnſanctified lippes no doubt too oftẽ haue) or which wherin I haue abuſed (as fooles knowe not to vſe a parable aright) I humbly craue the Chriſtian correction, rather then the pardon of the reader; for yt ought to goe before, and ſhall be more profitable vnto me. Great euerie way ſhal the benefite hereof be, both to me & to the whole Church: I being inſtructed, ſhal (through the grace of God) both repent, & learne to amend my faultes; the Church ſhall reape the fruits of Gods graces much more plentifullie in others; which if I may any way ſtir vp, I ſhal not iudg my labour wholy loſt.

Mat.11.25 *1 Cor.1.26 &c.* *2 Cor.4.10.* *2. Tim.4.* *1 Cor.2.13* *Prou.26.7*

The diffuſe and diſorderly handling of theſe points, will alſo no doubt be yrkſonne vnto the Reader, neither in deed take I anie pleaſure therin: but let that be partly imputed to the confuſe ſubiect (you know what Babel ſignifieth) but chiefflie, to my wãt of ſkill, that knew not how to do yt better. I am cõtent to beare that blame, ſo others may reape anie good by the reſt. If ſome vnperfect ſentẽces, or ſuperfluous repetitions ariſe in the reading, attribute thoſe to his weakned memorie, that is but a litle cheriſhed, as alſo, to the incõuenience of the place, through the iniquitie of the times: where ſuch was the rage of the enimie, as he might not keepe one ſheade by him, whiles he was writinge of an other, hauinge alſo as euill meanes to reuiſe or retract that he had written: ſo no wõder though manie thinges eſcaped, which might with more dilligence haue beene preuented: Let theſe alſo be the writers blame deſeruedlie, which he for thy good thinketh not much to ſuſtaine.

But now remaineth the verie Argument & ſubiect of this Booke, wch of al other will be moſt diſliked, & held moſt odious & heinous of all ſorts of men, who wil neuer endure to heare the magnificence of the falſe Church, wherin they haue ſo long beene nouriſhed in ſo great delight, reprooued & caſt downe. So throughlie are they intoxicate with

vvith the wine of her abhominations, and all their ſenſes bownd in the fetters of her fornications, that they haue no eies to ſee, eares to
Act. 19. heare, or hearts to beleeue the truth: But eſpeciallie, the ſhipmaiſters, the marriners, merchantmen, and all the people that reigne, row, & are caried in this falſe Church, they will neuer indure to ſee fire caſt into her, they wil neuer indure to ſuffer loſſe of their daintie & pretious merchādiſe; but rather will raiſe vp no ſmall tumultes and ſtirres againſt the ſeruantes of God, ſeeking their blood by all ſubtill & violent meanes, as we reade in the ſcriptures their predeceſſors haue alwaies donne, accuſing them of treaſon, troubling the ſtate, ſchiſme, hereſie, and vvhat not. But vnto all the power, learning, deceipt, rage of the falſe Church, vve oppoſe that litle Booke of *Gods vvorde* which (as the light) ſhall reueale her, as the fire conſume her, as an heauy milſtone ſhall preſſe her and all her children, louers, partakers, & abettors, downe to hell: which Booke, we willinglie receiue, as the iudge of al our controuerſies, knowing that all men ſhall one day (& that ere long) be iudged by the ſame: by this Booke who ſo is found in error or tranſgreſſion, let them haue ſentence accordinglie.

Neither let the dreadfull, & ſeuere iugments of God be leſſe feared or eſteemed, becauſe they are pronounced by a frayle & weake man, or that man or meſſenger be hardlier entreated, or iudged too ſeuere, becauſe he doth deliuer the meſſage of his Lord. The Lord aſſuredlie doth ratifie in heauen, what ſoeuer he pronounceth heere or earth; neither hath anie ſeruant of God power to alter & change his maiſters wil; they cannot looſe that he bindeth, or lighten his yoke. Let then that ſtate, people, or perſon', that findeth himſelf greeued at anie thing heere ſaid, firſt inquire the truth therof in the
Amos. 3. 6. word of God, & ſo giue credit & obedience accordingly; for whē
7. 8. the Lion roreth vvho ſhould not feare when the Lord hath ſpoken,
Ezek. 3. vvho ſhould not prophecie. Let him that heareth therfore heare,
vltim and he that leaueth off let him leaue off: yet let all know, the Lion roreth not in the foreſt, if no pray be preſent; neither the young Lion out of his denne, if he be not about to take. And when the Lion of the Tribe of Iuda is once raiſed vp, vvho ſhall then find Argumentes to plead, or vveapons of defence: yt is a moſt fearfull thing to fall into the handes of the liuing God. Great is the mercie of God that bloweth the trumpet and giueth warning before he bring the euill vpon vs, yea great is his mercie & patience, that yet continueth to ſpeake, knock, and call, we hauing ſo long ſkorned his meſſengers, & deſpiſed his words &c. Only now let all men, in whome is anie feare or loue of God, anie care of their owne ſaluation, tremble at the word of God; let them be warned & feared, let them ponder their owne waies, & depart from euill, leaſt the finall wrath of God preuent them: Let them conſider, the further they go on in error, the further they depart from the truth, and the harder they

they ſhall find yt to returne. Let them not be perſwaded to continue in euill, by the authoritie, wiſdome, pretended learning, or holines of anie, neither by the numbers and multitudes, after they haue once heard or ſeene the error of their way: the Lord keepe all his from preſumptuous ſinne. Long hath that great milſtone of the Lordes fearfull iudgmentes beene lift vp on high, in the eies of all men, ouer this preſumptuous confuſe BABEL wherin they continue: long hath the Lord called, & commaunded all his people to goe, yea to flee out of her. Many they ſee by Gods mightie hand eſcaped & deliuered, and marching with the banner of the Goſpell diſplaied before all the inchanters of *Egipt* & PHARAOH his troupes: Let the reſt no longer tempt GOD, or be held vnder the dint & compaſſe of this dreadfull milſtone, by anie perſwaſions; but let them ſaue their ſoules out of this accurſed falſe Church, with all ſpeed, whiles yet grace and time is offred, and ioine themſelues vnto the faithfull ſeruantes of CHRIST, vnder his conduct & Goſpell; that he may lead them out of the howſe of this ſpirituall bondage, into the glorious libertie of the ſonnes of GOD, vnto that deſired TZION there together to ſerue God, & lead their liues in holines, according to Gods owne wil, to the comfort & aſſurance of their owne ſoules, & the glorie, of his name. Amen.

Exo. 23. 2.

Reuel. 18.

1 Cor. 10. 9

Reuel. 14. 1.

Let the vniuſt do vniuſtlie yet, and the filthie do filthilie yet, and let the iuſt do iuſtice yet, and let the holie be ſanctified yet. Behold I come ſhortlie and my revvard with me, to render vnto euerie one according as his worke ſhalbe.

Apoc. 22. 11. 12.

SEing we haue receaued a moſt ſure word of the Lord our GOD, It behoueth vs to geue heede thervnto, as vnto a light that ſhineth in darke places, whiles we trauell in the dangerous wildernes of this world. In which word, the whole wiſdome and conncells of GOD for our direction and inſtruction in all thinges, are fully reuealed vnto vs. So that now we are not to ſay in our heartes, who ſhall goe vp for vs to heauen, and bring yt vs? or who ſhall goe ouer the ſea, & bring yt vs & cauſe vs to heare yt, that we may obey yt: For loe, yt is neere vs, euen in our mouth & in our heart, and ſet before our eies for to do yt; the ſound of the Goſpell hauing beene long ſince caried forth through al the Regions of the whole earth: So that no nation ſhalbe excuſed, which will not ſerue & obey vnto the Goſpell of our Lord IESVS CHRIST; which being proclaimed with his owne bleſſed mouth, ſealed with his owne heart blood, writtē with the pen of the holy Ghoſt, deliuered & incommended by his holy Apoſtles & Prophets vnto vs & all poſterities, as his laſt wil & Teſtament, wherunto nothing may be added, nothing diminiſhed, altered, or changed, violate, or wilfully neglected, according to fleſhly wiſdome or vvorldly pollicie, without moſt heinous tranſgreſſion, ſacriledge, and impietie. For as all degrees of men, without reſpect or exception of any perſon, are bound vnto the ſame, as vnto the Scepter of our ſoueraigne Lord, IESVS CHRIST, who is King ouer all, bleſſed for euer, Amen: ſo ſhall all men in particular be iudged by the ſame, of all things done in this mortall life. Neither hath any Angel in heauen, any mortall man, no nor the whole Church, power or prerogatiue, to alter or neglect the leaſt iote or title therof.

2 *Pet.*1.19. *Deut.*4 6. *Pſal.*119.105.

*Deut.*30,11. &c.

*Iſa.*60.12.

*Hebr.*2.3,4. *Heb.*12.24.25. *Gal.*3.15. *Deu.*4.2 & 12.32. *Pro.*30, 6. *Reuel.*22.18. *Deut.*5.32.

*Pſa.*45.6. *heb.*1.8 *Ioh.*12.48. 2 *Cor.*5 10. *Reu.*22.18.19. *Gal.*1.8. 1 *Tim.*3, 15. *Deut.*31.26.

But GOD hath eſpecially cōmitted theſe holy oracles to the careful cuſtody of the Church, there to be inuiolably preſerued, as in the ſide of the Arke, purely taught, expounded & deliuered, without corrupting, mixing, hiding, obſcuring, peruerting, wreſting, there to be preciſely obſerued with all reuerence and feare, without any willing or knowē tranſgreſſion, or ſwaruing either to the right hand or to the left, of the whole Church or any member therof. And heervnto is the whole Church, and euerie particular member therof, both iointly and ſeuerally bound; both becauſe they haue all of them intereſt in the tree and riuer of life, all are bound to the maintenance of the faith which is giuen, & is cōmon to al Sainctes, and becauſe they are all of them the members of CHRIST, and togeather his bodie, & each others mēbers in him. Therfore are they ſo often by the Apoſtles charged & ſtirred vp, to exhort, edifie, and

*Deut.*17.8. &c. *Mal.*2.5. *Exod.*23. 20,21. *Heb.*12.28 *Deut.*29. *Ioſu.*24. *Iud.*3. 1 *Cor.*6.15. & 10, 16,17. & 12,13. *Eph.*1.23. & 4.13 *Hebr.*3.13. & 10, 24. *Pſal.*2.4.

admonish one an other, to stād vpō the watch-towre of their faith, to scowte, and obserue them diligently which cause diuisions & offences, cōtrarie to the doctrine which they haue learned, to trie the spirites, to examine the doctrine whether any man teach otherwise, & cōsent not vnto the wholsome wordes of our Lord IESVS CHRIST & to the doctrine which is according to godlines. [b] Many waighty and graue reasons are added to induce them to be the more vigilant & carefull; the doctrine being likened to the light of the eies, to the food, yea to the life of the soule, as also, error & corruptiō resembled to darknes, leauen, poison &c. Moreouer, such teachers, to false and deceitful workmē, blind & vnfaithful guides, to greeuous & rauening wolues, to thieues & murtherers &c. what counterfeit titles & sheepes clothing soeuer they take and get vnto them: yet the holy Ghost speakes euidently, & euerie where warneth, that these builders shal destroie the Temple of God, vvhose howse and worke vve are &c. these guides shall seduce & mislead vs in the waies of death & destruction, these thieues and vvolues shal spoile & murther vs. Now by how much these goods are spiritual, this death of the soule, by so much are they more carefully to be auoided, shūned, eschewed. Therfore our sauiour CHRIST & his Apostles, as they were most vigilant & faithful ministers, & did both preuent and foresee diuers dangers & great euils to come, so gaue they verie earnest and often warnings hereof vnto the disciples, vnto the Churches, cōmanding the porter, yea euerie seruant of the house to watch, to beware & to take heed, shewing them that manie false CHRISTES should arise & many false prophets, shewing great signes & wōders, wherby to deceaue (if yt were possible) the verie elect. He foretold them of *Antichristes* original, increase & exaltation, how he should behaue himself, vvhat hauock he should keep in the Church of God: as also of the general defection, & euen of the verie beginning therof. How immediatly after the tribulation of those daies, namely the destruction & desolatiō of the earthly & material *Ierusalē*, the Sunne shoud be darkned, the moone should not giue her light, the starrs should fal from heauen & the powers of heauen should be shaken, and the beautie therof wrapped vp as a scroule, that the whole world should be drowned in sensualitie and securitie, as in the daies of NOAH, because iniquitie shalbe increased, & faith scarse found vpon the earth at his coming. So that if those daies should not be shortned, there shoud no flesh be saued. Yet, that al these things must & should vndoubtedly come to pass, he shewed yt by the nearer thinges (namely the destructiō of *Ierusalem* the temple there &c.) as also confirmed yt by the truth & stedfastnes of his word, shewing how the heauen & earth should passe away, but his wordes should not passe away, neither should this generatiō passe, vntil al these thinges were fulfilled. Of these things the Prophets spake before, though more darkly, & as a far off, & by diuers types as *Isa.* 14.13.14. *Nahum.* 3.4.5.6.7. *Dan.* 9.27 also *Isa.* 13.10. & 34.4. *Ezek.* 32.7. *Ioel* 2.31. & 3.14.15. But the Apostles gaue

Rom. 16.17. 2 *Ioh.* 10. 1 *Ioh.* 4.1. 1 *Tim.* 6.3.4.5.

[b] *Matth.* 6.22. *Luk.* 11.34.35. 1 *Pet.* 2.2 *Ioh.* 6. *Phil.* 2.16. *Matth.* 15.13. & 16. 12. *Gal.* 5.9. *Reuel* 8.11. & 9.3.5.19. & 16.13. 2 *Cor.* 11, 13. 1 *Cor.* 3. *Mat.* 23. 2. *Tim.* 3.6. &c. *Matth.* 7.15. *Act.* 20 29. *Ioh.* 10. 2 *Cor.* 3.17.

Mark. 13. *Matth.* 24. *Luk.* 21.

Matth. 24.29.

gaue much more euident & plaine warning of these things, chiefly they that liued longest, and came neareſt to these times. As the Apostle *Paul* to the Elders of Ephes^s *Act.*20.29.30.31.& in al his Epistles plentifully; the Apostle *Peter* in his 2.Epistle 2.& 3.Chapt. The Apostle *Iude*, & *Ihon* in al his Epistles: but especially in that heauenly Book of the Reuelation; vvherin he most liuely describeth these thinges, euen from the original, in seueral visions, according to the seueral times y^t should ensue. vvherin he sheweth the happy estate of the Church, whiles Gods glorious throne was in the midst of the elders, & whiles yt was inlightned with the burning lamps of Gods spirit, and that the Book was receaued and opened of the Lamb, & whiles CHRIST sate vpō the white horse, his owne holy word, & that they remained togeather in that heauenly order, vvherin CHRIST had placed & bestowed euerie member, & the Apostles those excellent workmē, had planted & left them, being fitly coupled & ioined togeather by euerie ioint, for the seruice & help of the whole, according to the effectual power that is in the measure of euerie part; vntil Satan I say, that auncient enimie of our happines, had that great sword giuē him, vvherwith he made, & stil shal make bloudye war, & raise vp greeuous persecutiō against the woman & her seed without: vvithin vvhiles they slept & were negligēt, sowing his darnel of errors, and tares of discord amongst them, raising vp sectes through the ambition and vainglory of some, drawing others into schisme through pride and hypocrisie, others into heresies, through their headstrong & vnbridled affectiōs: al into his snare, through the general default of al, who slacked their duties, & kept not their orderly watch one ouer an other, and iointly ouer the whole, as they were cōmanded & prescribed by the Apostles. But as the age that arose after *Iosbua* & those Elders of his time, vvas sone corrupted, and forgate the ordināces of their GOD, and the great thinges the Lord had done for their forefathers: so these sone fell frō the Apostolike order, and left their primitiue diligence & care. The people vpō a superstitious reuerence & preposterous estimatiō vnto their teachers and elders, resigned vp al thinges, euen their durie, interest, libertie, prerogatiue into their handes: suffering them to alter & dispose of all thinges after their owne lustes, without inquirie or controlemēt. vvhervpon, the true patterne of CHRISTES Testamēt, so highly, and with so great charge incōmended by the Apostles vnto the fidelitie of the vvhole Church, was soone neglected and cast aside, especially by these euil workmē these gouernours, who some of thē affecting the preeminēce, sought to draw an absolute power into their owne hādes, peruerting those offices of more labour & care, into swelling titles of fleshly pompe and vvorldly dignitie. Thus vvrought the mysterie of iniquitie, yea so far were manie of them caried with a vaine opinion and ostentation of the excellencie of their giftes, as they vnder holy pretextes of doing good vnto others, sought also vnder this cloke a iurisdiction and regencie ouer other congre-

*Reuel.*4.& 5. chapters.

*Ephes.*4.11.
*Col.*2.5.

1 *Cor.*3.3.&c.
*Gal.*6.12.&c.
*Col.*2.

*Iudg.*2.

2 *Cor.*11.20.

3 *Iob.*9.

2 *Thess.*2.7.

2 *Cor.*11.3.

gations alſo, which was eaſily obteyned, the people through the iuſt iudgmētes of God being now ſo bewitched and blinded with their ſweet tongues, that they eaſily condiſcended. Then were theſe caled Biſhops of ſuch a Citie, and if they were cities of rule, to which any territories, townes, or hamletes in the countrie belonged, then were they called Biſhops of ſuch a Dioceſſe &c. & had vnder them inferiour or countrie Biſhops, as alſo Deacons, ſubdeacons. Thus the whole Church growing remiſſe & negligēt, both people & officers, that heauenly patterne left by the Apoſtles was ſoone violate, and vpō new pretences, more & more innouate. For hereby was a wide gap opened to al licencioſnes & diſorder, the people growing diſſolute, the prieſtes (as they terme them) proude: ſo that religion, with was erwhile ſo irkſoome to fleſh and blood, ſo mightily perſecuted by Sathan and all the princes of the world, grew now ſo plauſible to all ſortes of men, ſo pleaſing to their affections & appetites, that the great Princes of the world, and all their realmes & countries flowed apace to the Church in this eſtate, the gates and entrie being as ill kept without, as the watch within. So that vpon this increaſe there were manie of theſe citie Biſhops, wherby the pride of ſome could not heerwith be ſatiſfied, vntil they had gotte them a new dignitie; namely to be Archbs. ouer all the BBs. in a Prouince or countrie. Heer were alſo new Deacons, Archdeacons erected: Yet was not the ambitious thirſt of ſome thus ſtanched, but they aſpired yet to a more high degree & preeminēce; ſo that there muſt now be picked out fowre principal cities, vvhich muſt carrie 4. Patriarches. Theſe had yet higher power thē the Archbs. and were erected to ſee to the gouernment & diſcipline (as they call yt) of al Churches, in reſpect, or rather in deſpite of thoſe 4 beaſtes, vvhich had ſo many eies and vvings, and ſtood day and night about the throne of God. but they vvere rather thoſe 4 angels vvhich ſtood vpon the 4 corners of the earth, holding the 4 windes of the earth, that the windes ſhould not blow vpon the earth neither on the ſea, nor on any tree.

Reuel 7.1.

But Sathan hauing yet a further reach, ceaſed not heere, but euen amongſt thoſe 4 he ſtil cōtended to ſet vp one chief, which variably fell out, ſomtimes to one, ſomtimes to another, vntil at length the lot reſted vpō the Sea of Rome, vvhere the papacie being vpholdē by, & mixed with the Empire, and in the end ſwallowing yt vp, became the very throne of *Anichriſt*, vvhere he ſitteth in his exaltatiō, to vvhome the key of the bottomles pyt vvas giuen; vvhich being by him ſet vvide open, the ſmoke of his cannons, deuiſes, trumperies, and abhominations darkned the funne, poiſoned the aire: the Locuſtes & Scorpiōs that came out of this pit, & out of this ſmoke, the multitudes and ſwarmes of monkes, fryers, cannons, vagrant & mendicant preachers, pariſh prieſtes &c. ſo peſtered and priſoned euerie tree, ſo ſtung & enuenomed euerie conſcience, as they could beare no fruite, neither brooke any wholſome doctrine.

2 Theſſ. 2.
Reuel 13.

Reu. 9. verſ. 1 2 3 &c.

Thus

Thus *Antichrist* being now eſtabliſhed and fortified in the midſt of his ſtrengths, his councel of Cardinals, his Metropolitane & Archbiſhops Palatine & Lord BBs. in euerie countrie: he now receaued the great charter of his prerogatiue infernal, euen the Dragon his power, throne, and auctoritie. He now boldly opened his mouth againſt God, blaſpheming the tabernacle of CHRIST, & them that dwel therin: innouating and changing all thinges after his owne luſtes, the miniſterie, gouernment, orders, worſhip; thus exalting himſelf againſt al that is called GOD, & ſitting in the temple of GOD as GOD, ſhewing himſelf that he is GOD, cauſing all men to worſhip his miage, to receaue his mark, to buy his vvares &c. bringing forth his harlot vpon the ſtage of the vvorld, ſtately mounted vpon his beaſtly power, pompouſly araied, and gorgiouſly decked, and adorned, the more to allure & intiſe: vvhoſe cup of fornicatiõs was caried far & neere, to many nations people and tongues, ſo that the kings of the earth committed fornication with her, the inhabitants of the earth vvere drunkẽ with the vvine of her fornications, which ſhe conueied vnto them by the handes of her merchantmen, vvho are vvaxen ritch vvith the abundance of her pleaſures.

Reuel 13.2.5,6,7.

verſ. 15 16 17

Reuel 17.

Reuel 18.3

Yet in al this defectiõ, corruptiõ, apoſtacie, hath GOD ſtil reſerued a ſeed, a litle poore remnant, vvho haue beene marked vvith the mark of GOD on their foreheades, & haue been preſerued from the ſting of theſe ſcorpiõs, the plague of theſe locuſtes, which haue had light in the midſt of theſe helliſh fogs, vvhich haue not bought nor ſold vvith the marke of the beaſt, neither drunke of the vvhores cup, neither haue beene defiled vvith her fornications: but haue beene the lambes caled, choſen, & faithful ſouldiours, following the lamb in vvhite araye vvherſoeuer he goeth, and leadeth them from faith to faith. Theſe by the light of the word reade the harlots myſterie vvritten in her forehead, diſcouer her ſkirts, & all her abhominations, & by that ſame light make her knowẽ to be that ſpiritual Babilon, where Chriſtes ſeruantes are kept in ſeruitude from the free practiſe of his word, where the true temple his Church & all the veſſels and inſtrumentes therof are vtterlie ruinate, defaced, profaned, troddẽ vnder foot. Theſe alſo doe ſhew by the ſame light, euen from the ancient prophecies, her, & al her ſynagogs, to become the verie habitation of deuils, the hold of all fowle & vvicked ſpirites, & a cage of euerie vncleane & hateful bird. ZIM & IIM & all harmful beaſtes ſhal lodge there, the Dragõ & the ſerpent, the Harpies, ſcritchowles & vultures ſhal there make their neſt, & bring vp their yong ones. And therfore theſe ſhal call al the Lordes faithful ſeruantes out frõ amongſt them, leaſt they be partakers of her ſinns, & receaue of her plagues; ſhewing them that her ſinns are at the full, come vp into the ſight of God into heauen, & that God now remembreth her iniquities, and is ready to powre downe his plagues vpon her, as in the daies of Noah & Sodome.

Reuel. 7.4. &c.
Reuel 9.4.
Reuel 14.
Reuel 12.7.
Reuel 15.
Reuel 17.14
Reuel. 14.4.
Ierem. 50. & 51.
Iſa. 13.
Gen. 6.
Gen. 19.

He only now ſtaieth but vntill his Arke be built, vntil *Lot* his houſhold be come forth, and the number of his elect be fulfilled; which time we may euidently diſcerne approcheth apace: Our figtree hath almoſt budded al our ſignes. Therfore yt is high time for the ſeruantes of GOD to looke vp, & to lift vp their heades, for their redemption draweth neere. We haue al ſeene this general defectiõ, euẽ in the maner as yt was foretold to be come to paſſ: we haue alſo ſeene in the heauens the tabernacle of teſtimonie, euẽ that firſt & Apoſtolike patterne, though we haue not as yet beene able to enter into the ſame, vntill the vials of Gods wrath be powred vpon the throne of the Beaſt, the whore, this Babilon &c. we ſee all the faithful witneſſes and martyres of CHRIST in their ſeuerall ages to haue powred out their vials, ſome vpon the earth, ſome vpõ the ſea, ſome vpon the fountaines, others vpon the ſunne, vpon the throne of the beaſt, vpon their Euphrates &c. we heare this voice round about vs ſounding in our eares *Go out of her my people &c. Saue thy ſelf ô Syõ that dwelleſt with the daughter Babel: Flie out of the midſt of Babel, deliuer euerie man his ſoule, be not deſtroied in her iniquitie, For this is the time of the Lords vengeance, he will render vnto her a recompence:* & againe *Flee out of the midſt of Babell, depart out of the land of the Chaldeans & be ye as the gotes before the flock.*

Luke 21.28.

Reuel 15.5.8.

Reuel 16.

Reuel.18.4.5. Iſa. 52.11. Zach.2.7. Ierem.51.6.45. Ierem.50.8.

Math.24.16.&c.

And our ſauiour CHRIST in that forerũning ſigne & type of Iudea and Ieruſalem, warneth them that are in Iudea to flee to the mountaines, thẽ that are called on the houſe top, not to come downe into their houſe to fetch or ſaue any thing they haue loſt there, they that are in the fieldes, not to returne back into the Citie to fetch their clothes, ſhewing the woes that are vpon them, which either are hindred & preſſed downe with worldly affaires, as a woman great with child, or are deteined & held with the leaue either of their earthly frendes how neere ſo euer, or of their owne fleſh, that they cannot flie and deliuer their ſoules, that cannot giue eare or obey vnto the cõmandement & voice of GOD whiles he calleth them, & ſo deferr & put off their cõming out, either vntil the winter of Gods wrathful iudgmentes circumvent & incloſe them, or the ſaboth of his final indignation fal & reſt vpõ them, & then there be no ſpace granted them to flie, or grace to be preſerued. Seing then we haue ſo manie prophecies, ſo many tipes, ſo many warnings, ſo manie callings, ſeing all our ſignes are accompliſhed, & that Gods final iudgmentes approch and ſteale vpon vs: let vs not deſpiſe his grace, nor harden our hearts whiles he yet ſpeaketh, & yt is called to day: ſeing we are fallen into theſe laſt & perilous times, wherein Satan vſeth his laſt & vttermoſt ſleightes, wherby the whole world ſhalbe deluded, yea the verie elect, if yt were poſſible, drawen away; let vs not ſuffer our ſelues to be any longer deceaued, with the ſubtil inchantmentes of the falſe prophets & preachers of the times, neither to be deceaued with the vaine titles & glorious ſhewes of Church, miniſterie, ſacramẽtes, Goſpel &c. wherof the falſe Church hath alwaies

Hebr.3. and 4. Chapt.

boaſted

boasted & arrogated vnto her self, as well as the true Church, wherwith, as with stales she hath allured, & as with snares detained her guestes. *Cayn* (we read) as wel as *Habel*, offred sacrifice: Ismael and Isaac were both circumcised; Hagar and Sarah were two mothers; the two mothers before Solomon pleaded both of them cõfidently for the liuing childe; the harlot as wel as wisdome killed sacrifices, sent out her ministers, inuited guestes to her house; Israel in their schisme & defection erected a temple, an altar, a ministerie. *Gen.4.3.4.& 17. 23.& 21.4. Gal.4.25.26. 1 King.3.16. Prou.7.13.14.& 9.Chap.1 King. 12.28.&c.*

It behoueth vs therfore, whiles yet GOD vouchsafeth vs time, carefully by the light of Godes word, to examine our waies, and to ponder our estate, vvhether vve be in that broad vvay that leadeth to destruction amongst those multitudes ouer vvhome the whore sitteth & raineth, or in the straight & narrow vvay vvhich leadeth vnto euerlasting life, vvith CHRISTES litle flock and marked soldiours, vvhome the lamb leadeth & ruleth: vvhether vve be in that great defection, in that spiritual Babilon vnder Antichrist & that Beast, or whether we be in the mount Sion, in the spirituall Ierusalem, where the cõmandementes of GOD are kept, and the faith of IESVS. *Lam.3.40.&c. Math.7.13.14. Reuel 14.1.& 17. 15.*

This being knowen, al controuerses shal forthwith cease: For thẽ shall vve either be guiltie of our owne destruction through our wilful obstinacie, or els shal vve lay hold of eternal life, vvhiles yet yt is offred, by forsaking our euil vvaies, and yeilding obedience vnto Godes holy vvord. Neither need vve vnto this busines to goe fetch our light out of mens vvritinges (as sundrie of the chief builders of this corrupt agé do) or curiously to enquire or dispute about I wote not vvhat markes of the true Church, which vvhiles some indenored to set downe, endles cõtrouersies & vaine striefe about words hath arisen amongst them, without end or edifying. Therfore let vs, for the apeasing and assurance of our consciences, giue heed to the word of God, and by that golden reed measure our temple, our altar, & our worshippers: euen by these rules wherby the Apostles, those excellent perfect workmẽ, planted & built the first churches, comparing the synagogues of this lãd vnto them in the people, the ministerie, administration, order, gouernment &c. This way cannot deceaue vs, for neither can the simplest erre therin, neither any polluted (how subtle and cunning soeuer) passe by yt vnespied, vnreprooued: For as ther is but one truth, so whatsoeuer is diuerse more or less then that truth, is faultie and to be repented. *Reuel 11.1.*

FIRST THERFORE, because euerie building consisteth of stones, let vs examine of vvhat kinde of stones this Church of England (as they terme yt) consisteth, and is compact; vvhether of such elect precious liuing stones, vvhich are gathered vnto and built vpon CHRIST IESVS, and in him grow vnto an holy and spiritual temple vnto GOD &c. or of common, Babilonish reprobate stones, wherof the Lord hath sworne, that not one of them shalbe taken for a corner, or for a foundation in his house. *Isa.35.8. 1.Pet.2.5. Ierem.51.26. 1 Chron.29.2. 1 King.5.17.& 6.7 2 Chron.2.8. Ezra.3.7.*

The

The material temple (which was but a type of this) vve reade to be built from the verie foundation, of choice, coſtly, perfect ſtones, the beames & rafters of choiſe Cedars, Algummin trees: No cõmon or vile thing vvas vſed towardes yt, neither might any profane & polluted enter into yt. But of the incomparable bewtie & vnvtterable excellencie of this ſpiritual Temple, vnder the holy miniſterie and happy perfect gouernment of CHRIST, all the prophetes haue with great delight ſpoken & fore told, and with extreme deſire inquired, & longed to ſee the reuelatiõ of theſe ioies & graces, which they in the ſpirit foreſaw, & foreſhewed vnto vs, to whome they ſhould be performed. The prophet Iſaiah, ſpeaking of the excellẽcie therof, breaketh forth into theſe vvordes, *Behold I vvill lay thy ſtones vvith the Carbuncle, & thy foundatiõs with ſaphirs, & I will make thy vvindowes of Eſmeraldes, & thy gates of ſhining ſtones, and al thy borders of pretious ſtones, and thy children ſhalbe taught of the Lord, & much peace ſhalbe to thy children.* And in an other place, ſpeaking of the excellent glorie of this ſpirituall temple, he vſeth theſe wordes *For braſſe I vvill bring gold, for yron I vvil bring ſiluer, for vvood braſſe, for ſtones yron. I vvill make alſo thy gouerment of peace, & thine exactors of righteouſnes &c.* thy people alſo ſhalbe all righteous, they ſhall poſſeſſe the land for euer: the graffe of my planting ſhalbe the work of mine handes that I may be glorified. And againe; For thornes there ſhal grow firr trees, for nettles ſhal grow the myrrh tree, & yt ſhalbe to the Lord for a name, & for an euerlaſting ſigne that ſhall not be taken away. Al the plantes of this orchard ſhalbe of the Lordes planting; they ſhal all be incenſe & Aloe trees, pomgranates and fir trees, which ſhal cõtinually bring forth pleaſant, newe, & freſh fruit, becauſe they grow by the ſides of the riuer of life, are watered with the dewe of heauen, and refreſhed vvith the windes of godes ſpirit. They come not, nor grow not heere, vntil they be firſt cut off from their corrupt natural ſtock, vvhere they grewe before, & be ingrafted into the true oliue tree, the true vine: yea & being planted and ingrafted, that plãt, that branch that bringeth not forth good fruit, ſhalbe hewen downe, ſhalbe cut off & caſt out &c. Into this mountaine entereth no venemous or harmfull creature, the cockatrice & aſpe, the Lion & Leopard enter not and lodge not heere, vntill they haue left their poiſon, their fiercenes &c. ſo that the ſucking child may play vpon the hole of the Aſpe, the weaned child put his hand vpõ the hole of the Cockatrice, the lambe and the wolfe dwel togither, the kid & the Leopard eat ſtraw together, and a litle child ſhal lead them. Ther may none be admitted into the church of CHRIST, but ſuch as enter by publike profeſſion of the true faith: None remayne there, but ſuch as bring forth the fruites of faith. The forerunner *Ihon* the baptiſt, firſt preached repentance to prepare the way, and make ſtrait, the pathes of the Lord, before he baptiſed any. The like did our Sauiour Chriſt and his diſciples: The Apoſtles alſo firſt gathered a people (by preaching) vnto the faith: then receaued and

ioyned

Read Leuiticus from the 10 to the 23. Chapter.

1 Pet. 1, 10. 11, 12.

Iſai 54. 11. &c. Ierem. 31. 34. &c.

Iſai 60. 17, 21. & 35. 8. 10. & 55, 13.

Numb. 24, 6. Cant. 4. 13. &c. Ezek. 47, 12. Reuel 22. 1.

Rom. 11. 17. 24. 1 Cor. 6. 11. Titus 3. 3. 1 Pet. 4, 3. Rom. 6. 4. Math. 3. 10. & 7. 19. Luk. 13. 6 Math. 15. 13. Iob. 15. 6. Ier. 2. 21.

Iſai. 11, 6. &c. and 65. 25.

Math. 3. & 10. 7. Luk. 10. & 13. 3.

Act. 2, 41, 42. And

ioyned them to the Church, and administred vnto them the holy pledges of the faith: baptisme as a seale of their ingraffing into CHRIST, the holy supper as a symbole of their communion with CHRIST and al his faithful seruantes.

euerie where through the whole historie of the acts of the Apostles.

Thus see we what kinde of stones, what manner of people the Lord will haue built & receaued into his Church. Now yt remaineth, that we by these rules examine the stones and people of the Church of England; whether they be such chosen pretious stones, as we see here described, as the high priest caried in his broidered brestplate; whether they be such a chosen redeemed, faithful, free, holy people, as are called vnto, and walke in the faith of CHRIST IESVS: or they be rather of the refuse, common pibble chalke stones, which cannot be vsed to any sownd and sure building, euen al the profane and wicked of the land, Atheistes, Papistes, Anabaptistes & heretikes of al sortes, gluttõs, riotours, blasphemers, periures, couetous, extortioners, thieues, whores, witches, coniurers &c. and who not, that dwelleth within this Iland, or is within the Queenes dominion.

Exod. 28. 15. 21. Reuel 21. Zach. 9. 16.

All without exception or respect of person are receiued into, and nourished in the bosome of this Church, with the word and sacramentes: None are here refused, none kept out. This Church (as the prophet saith) openeth her knees to euerie passenger, furnisheth a table to the multitude, and drink offerings to the numbers; she keepeth open house to all commers, bread and wine and welcome: Neither is she more dainty of her stollen waters, then of her hid bread, of her adulterate baptisme, then of her *Shesbak* supper, not denying baptisme to the seed euen of whores and vvitches; she receaueth thẽ al into her couenãt (vvhich is not wt GOD, but with death and hell) giuing them her peace, selling them her wares &c. This is their communion of saintes, their holy fellowship: thus are they bound & enchained togither in opẽ sacriledge, idolatrie, impietie, euen al estates, Prince, priestes, and people, and (as the Prophet saith) euen vvreathed togither as in a strong cable of iniquitie, and folded one vvithin an other as thornes in an hedg, or rather vvrapped and plighted together, as thornes to the fire of Godes wrathfull iudgmentes.

Mal. 1. 10. Ezek. 44. 7. & 16. 25. & 23. 42. 44. Prou. 9. 17.

For whither vve consider the vvhole estate or any particuler part therof, vve shall find yt wholy corrupte, & deeply set, as in the daies of GIBBEA; not one sownd part from the crowne of the head to the sole of the feet, but all ful of woundes, swellinges, old putrified sores which cannot be bound vp or cured, iniquitie hauing brokẽ in and ouerflowed the vvhole land, and euerie place therof, euen as the raging sea which cannot be stopped. There is no faith, no mercie, no knowledg or feare of God in the land: by swearing, lying, killing, stealing, whoring, they breake out, and blood toucheth blood: they abhor iudgment, & peruert all equitie: they turne iustice into gall,

Micah. 7. 3. Nah. 1. 10. Isa. 1. 16. Lamen. 2. 13. Hose. 4. 1. 2. Micah. 3. 9. Amos

6.12. *Isa.*59.14. *Micah.*3.11. *Hose.*4.4. 2 *Tim.*4.3. *Ezek.* 33.31. *Amos* 5.10 1 *Pet.*4.4.5. *Isa.*59.15. *Reuel* 13.17. 2 *Kings.* 22.11. 12.13. *Ezek.*16.49.

and the fruit of righteousnes into wormwood: Truth falleth in the streetes, & equitie cannot enter; the heades iudg for rewardes; the prieſtes teach for hire; the Prophets prophecie for money; the people are incorrigible, ſuch as cannot brooke nor endure vvholſom doctrine, but get vnto them after their owne luſtes an heap of teachers, which may prophecie to them of vvine and ſtrong drink &c. They al hate & perſecute him that reburketh in the gate, they abhor him that ſpeaketh vprightly. They proſecute vvith mortal hatred him that runneth not to the ſame exceſſe and ſinne with them: and he that refraineth from euil, maketh himſelf a pray, and is ſpoiled of all men. All the lawes of GOD are heere broken and reiected, both of the firſt and ſecond table, both of the eccleſiaſticall and ciuile eſtate, and of euerie particular perſon in both, both in the worſhip of GOD, and in ciuile iuſtice and conuerſation: all things being innouate in both, according to the luſtes and pleaſures of men, the law and word of GOD being quite reiected and caſt aſide, as may appeare, if the eſtate either of the Church or common welth be examined or tried by the word of GOD. The particuler defaults wherof in their cuſtomes, lawes, trialls, pleadings, iuriſdiction, orders, decrees &c. are well nigh infinite. And what then are the enormities that enſue therof to euerie eſtate, degree, and perſon. This need no other demonſtration, then the general exceſſe, pride, ſuperfluitie, coũetouſnes, rapine, crueltie, deceit, malice, debate, inordinate affections, vnbridled luſtes, diſſolutnes, diſobedience &c. which are found moſt rife, euẽ in all eſtates & degrees amongſt them: Neither hath all kind of ſinne and wickednes more vniuerſally raigned in any nation at any time, then heere at this preſent in this land; where all are receaued into the Church, all made members of CHRIST.

All theſe ſinnes, and many more abhominations (which a Chriſtian heart abhorreth but to think or ſpeak of) are amongſt them vvinked at, tollerated, excuſed, couered and cured with the Goſpel preached, and their holy ſacramentes. All this people, with all theſe manners, were in one daye, with the blaſt of Q. Elizabeths trumpet, of ignorant papiſtes and groſſe idolaters, made faithfull Chriſtianes, & true profeſſors: vpon vvhome, theſe hungrie prieſtes, like rauening vvolues and greedy foxes flew to diuide the pray; ſome getting them the roomthes of Arch-biſhops, others caught Biſhoprickes, others caught Deanries, arch-Deaconries, fat parſonages, ſome more, ſome fewer, as their eſtimation and frendes were.

*Isa*56.10.11. They being thus inſtalled, and their mouthes ſtopped with theſe fat morſels, the world by this time was well amended with them: There was no neede to gather a people to the faith by preaching of the Goſpell, neither to ſet the holy gouernment of CHRIST ouer ſuch as were called to the faith; All was now well enough,

after

after the people had receaued this ministerie, after their Portuise was translated from latine into english, the supremacie, from the Sea of Rome, to the Sea of Canterburie. And after these Pseudomartyres and runneaway professors had tasted the sweetnes of this rost, and pleasantnes of these roomths, and were once warme in their nestes; then forgate they all their former peregrination, and deuowred the vowes they then made, seking now to fortifie and establish their owne, and not CHRISTS kingdome. And to this end they inuented, obteined, and erected their blasphemous high Commission, in stead of the Spanish inquisition; where they gate power ouer all causes and persons ecclesiasticall, to make or abrogate what lawes they list, and to impose them vpon the whole Church, which is the whole land, to molest, cite, fetch vp, examine, imprison and fyne whome they list, as long as they list, as much as they list, without controlement or any redresse, though their proceedings be expresly contrarie, preiudicial, and repugnant vnto the Crowne and prerogatiue royal, vnto the great charter and lawes of the land, as were not hard to shew, if any eare might be giuen therunto.

Thus being enthronized, they shew themselues playnly in their colours, both in establishing most of the Popes cannons, and in adding new as ill of their owne, still retaine further power to make more at their pleasures: which, howsoeuer they cannot, nor dare not iustifie by the word, yet will they maintaine them by the sword; vvhich sword they now draw forth against CHRISTES most faithfull seruantes that vvill not bow downe nor vvorship their beastly authoritie, but stand for the maintenance of the faith, once giuen vnto the saintes, and for the free and sincere practise of CHRISTES holy Testament: vvhich faith, Testament, and people of GOD, these accursed Apostataes, with most deadlie hatred and hostilitie persecute, and seeke to suppresse by all exquisite tyrannie, closing and mving vp the bodies of them in the most noisome places of the most vile prisons, somtimes not without yrons and blowes, in stead of Argumentes and perswasions, railing, blaspheming and slandering both the holy truth, and the witnesses therof, vvith their poisoned heretical lying bookes, pamphlets, libells, vvhich the Dragon like a flood casteth out of the mouth of his false Prophets after the Church: yet dare they not once produce them to any triall or answere, knowing in their bad consciences, that their ill dealings may not endure the light: and therfore seeke they by all subtill and forceible meanes to suppresse the same, limiting and prohibiting their priestes, not to meddle vvith the reproofe of anie thing by publike authoritye established &c. And such as vvill not be thus nurtured they inclose vp by their sole commandement in close and strait prisons, neuer

Ibon.3.20.
Ephes.5.13.

letting them to eſcape out of their handes, vntill they be brought out vpon the beere: Thus fulfil they the meaſure of their predeceſſors, ſhed the blood of the righteous, make opē war againſt CHRIST and his Goſpel, caſt the Sonne and heire out of his houſe, and vvil not ſuffer him to reigne there by his owne officers and lawes, but take his inheritance vnto them, with his ſcepter and al his roial rites and prerogatiues into their handes, ſhewing themſelues in the temple of GOD as GOD, erected newe lawes, newe ordinãces, a newe miniſterie, newe worſhip, newe orders & forme of gouernment, as ſhalbe ſhewed hereafter.

1 Theſſ.2.15.16. Math.23.32.&c. Math.21.38.39.

Reuel 13.16.17. Now vnto this their apoſtatical & bloody throne & antichriſtian power, and vnto al the abhominations proceeding from the ſame, ſtandeth al the land both great and ſmall, rich and poore, prieſt and people, in moſt ſeruile ſubiectiō: & therfore in this eſtate cannot be held or numbred among Chriſtes faithful ſeruantes, vvhich are fully redeemed by the price of his pretious blood, from al theſe bondages and intanglementes, vvhich they by a ſhew of voluntarie religion, and counterfeit holines, vvould impoſe vpon mens conſciences. Neither may ſuch be held the ſeruãtes of CHRIST, vvhich ſtand ſubiect vnto his enimie Antichriſt, beare his yoke, receaue his miniſterie, vvares &c. or vvhich contend not for the maintenance of the true faith, & for the ſincere practiſe of the Goſpel with freedome, in al patiēt maner vnto the death: ſuffring rather anie thing, then themſelues to be defiled with his abhominations. How then ſhould this people, as they generally ſtand in the publique eſtate of this land, in this ſubiection to Antichriſt, in this idolatry, ſacriledg, al kind of exceſſe and ſinne, euen in al degrees without repentance, faith, obedience, knowledg, be receaued, held, or eſteemed the redeemed, called, faithful, free, obedient, louing ſubiects and people of the Lord? or how may CHRISTES true & faithful ſeruantes haue any ſpirituall communion or fellowſhip with them in thys eſtate, vvithout open ſacriledg, moſt hainous impietie, and high profanation of the holy things of GOD. For if into the material temple, no profane or polluted perſon might enter and offer, vntill he had imbraced the faith, and beene clenſed from his filthines; how much more ought this profane, ignorant, vnholy, wicked, diſobedient rowte, be kept out of the Church of CHRIST, & frō al intermedling with the holy things of GOD, which in this eſtate belong not vnto them.

Gal.4.9.10. Reuel.14.9.&c. Ioh.8.37. Gal.5.1.& Col. 2.6.7.8.

Iude 3. Reuel 14.12. Ioh.15.14.

But as theſe vngodly prieſtes of theſe times haue entred, and do adminiſter vnto this profane people, for the lucre of their goodes tithes, wages, hire; ſo wāt not theſe Balaams ſundrie diueliſh ſhiftes and cauils for the maintenance of their doinges, leaſt by this doctrine their portion ſhould be reprooued, their vantage for diuining ceaſe, as alſo their ſinne and ſhame be made manifeſt. Amongſt an heape of their forged excuſes, they ſet this for doctrine in the fore front

front: *That where a Christian Prince is, which maintaineth* the Gospel, and the whole land or estate not resisting this commandement, reuenceth the word & sacramētes, there the whole multitude of such a land or state, are without doubt to be esteemed and iudged a true Church. This *reason* they confirme not with any proofes of the scripture, but by Mr. Calvins authoritie, who giueth these reasons therof: because (saith he) yt is certaine, the word and sacramentes are not without fruit, and that by this meanes vnitie is preserued to the vniuersall Church. *Calvin instit. lib. 4. sect. 9.*

Touching the person of the Author alledged, I gladly acknowledg him a painful and profitable instrument, in the thinges he saw, and times he serued in, yet not without his manie errors & ignorances, especially touching the planting, gouernment, and ordering of the Church of Christ: And no meruaile, for being so newly escaped out of the smoky fornace of poperie, he could not so sodeinly see or attaine vnto the perfect beawtie of Sion. But seeing my hope is, God hath pardoned all his errors &c. my purpose is not (with these wicked men) to reuiue and broach them a fresh, or make them presidentes, and by them take boldnes to commit the like or worse offences, nor yet to discouer Noah his shame and nakednes. So also concerning matters of faith, would I be loth to build vpon, or be pressed by the doctrines and examples of men, the best wherof we see to be subiect to their errors and faults. For as faith only beleeueth, and resteth vpon the holy word of God: so are we by the same to examine al the doctrines and doinges of men, yea of the vvhole Church, and accordingly to approue or refuse the same. *Prou. 19. 27. 1 Ioh. 4. 1. Matth. 7. 24. &c.*

Touching this doctrine then, that a Christian Prince which publisheth and maintaineth the Gospell, doth forthwith make all that realme (which with open force resisteth not his proceedinges) to be held a Church, to whome an holy ministerie and sacramentes belong, without further & more particular and personal trial, examination. confession &c. This doctrine we find by the word of God to be most false, corrupt, vncleane, dangerous & pernicious doctrine, contrarie to the whole course, practise, and lawes both of the old & newe Testament; breaking at once al Christian order, corrupting & poisoning al Christian communion & fellowship, & sacrilegiously profaning the holy thinges of God.

First we know that no Prince or mortal man cā make any a member of the Church: they may by their godly gouernment greatly help & further the Church, greatly comfort the faithful, & aduance the gospel &c. But to chuse or refuse, to cal or hardē; that the eternal and almightie ruler of heauen and earth keepeth in his owne handes, and giueth not this power vnto any other. This also vve know, that whome the Lord hath before al worldes chosen, them he wil in his due time and meanes cal by his word, and whome he calleth, them he sealeth with this seale, to depart from iniquitie, to *1 Tim. 2. 2. Rom. 9. 15. Exod. 33. 19. Rom. 8. 29. Iam. 1. 18. 2 Tim. 2. 19. Heb. 3. 14. Heb. 12. 25.*

beleeue and lay hold of CHRIST IESVS as their alone ſauiour, to honour and obey him as their annointed King, Prieſt, & Prophet, to ſubmit theſelues vnto him in all thinges, to be reformed, corrected, gouerned, & directed by his moſt holy vvord, vowing their faithful obedience vnto the ſame, as yt ſhalbe reuealed vnto them. By this faith, confeſſion & profeſſion, euerie member of CHRIST from the greateſt vnto the leaſt, without reſpect of perſons, entereth into, & ſtandeth in the Church. In this faith, haue all the faithfull congregations in the world, and true members of the ſame bodie, fellowſhip & communion each with other; and out of this faith haue the true ſeruantes of GOD, no fellowſhip, no communion with any congregation or member, how floriſhing titles or faire ſhewes ſoeuer they make heere in the fleſh.

Deut.23.3. Exod.12.48. Numb.9.14. None (as hath beene prooued) vncircumciſed or polluted in fleſh, might enter into the temple, or taſt of the paſſouer or other ſacrifices, how neere ſoeuer they were in conſanguinitie, affinitie, or ſubiection. In King DAVIDS time the Edomites, Moabites, Ammonites, & Philiſtims were brought vnder obedience & ſubiection: yet were none of them admitted into the temple &c. but ſuch as imbraced the faith. King HEZEKIAS and IOSIAH, two famous godly Kings, after they had rightly reformed the corrupt eſtate, admitted none to the paſſouer, but ſuch as purified & ſanctified themſelues, according to the law. The like we reade of the children of the captiuitie, after they had, finiſhed the temple, ſet the prieſts in their order, & the Leuites in their courſes &c. they kept the paſſouer together with all ſuch as had ſeperated themſelues vnto them from the filthines of the heathen of the land, to ſeeke the Lord GOD of Iſrael. Theſe were godly Kinges, which truly planted religion, and rightly reformed the ſtate, & had euerie way as great priuiledg and prerogatiue, as any Kings before or ſince; yet had they not power, neither durſt they preſume to open the temple dores to the profane or pulluted, or to admit them vnto the paſſouer &c. for this had beene heinous ſacriledg & impiety, for which ſinnes the wrath of GOD would haue burnt againſt them. Neither is the like ſinne leſſe tranſgreſſion now, either in the Prince that commandeth, the prieſtes that adminiſter, or the people that receaue.

2 Chron.2.9. & 30. & 35. Chap.

Ezra.6.21.

Iob.10.7. Deut.17.19. Ioſh.1.7.8. The Prince himſelf entreth by the ſame dore of faith, into the Church: & is bownd to the ſtrait obſeruation & obedience of Gods lawes in his calling, as well as any other; and is for any tranſgreſſion therof, liable & ſubiect to the cenſures & iudgmentes of CHRIST in his Church, which are without partialitie or reſpect of perſons. *Pſalm.141.5. 2 Sam.12.7. 2 Chron.16.7. & 19.2. 2 Kings. 20.17. 2 Chron. 26.16. &c.* Which cenſures and iudgmentes if the Prince contemne, he contemneth them againſt his owne ſoule; & is thervpon, by the ſame power of CHRIST, to be diſfranchized out of the Church, & to be deliuered ouer vnto Satan, as well as any other offendor. Now though by this ſinne he loſeth his right to be a chriſtiã or member of the

of the church: yet loseth he not his right to be a King or magistrate, & is so to be held and obeid of all faithful Christians, which are his subiectes. *Matth.22.21. Prou.8.15. Eccles. 8.2. Rom.13.1.*

And sure, they litle know what belongeth either to the entrance into, or cõtinuance in the Church of God, or what belongeth to the administration of the sacramentes, or to the holy cõmunion of the saintes, which reuiue or defend this doctrine: For is not the whole Church, but especially the porter or pastor (who ought to know those well that come in, to know his sheep by name) guiltie of great negligẽce & sacriledg, that receaue such into their fellowship, & administer the holy thinges of God vnto thẽ, of whose faith they haue no more testimonie & assurãce, yea or rather of whose infidelitie & profanenes they haue such apparant proofes? Can the word & sacramentes (which they say cannot be without fruit) either take away or excuse their sinne in deliuering vnto, or ioyning with the open vnworthy in the sacramentes? or excuse the vnworthy receauers frõ eating or drinking their owne damnation? may the temple of the Lord be thus profaned? the table of the Lord thus cõtemned & defiled? or is not the Lord a God of iudgmẽt? But yt is impossible that the word & sacramẽtes should be without fruit. This is true, yet the fruit is of two sortes; for falling vpõ good ground, yt bringeth herbs & fruit worthy of the dressor, & receaueth blessing of the Lord. On the other side, if yt fal vpõ il ground, which still bringeth thornes & briars, yt deliuereth yt not frõ, but rather hastneth yt vnto the curse & iudgments of God. Neither can any labour of man, though Paul plant & Apollos water, any thing preuaile, except God giue the increase. That which is crooked can no man make straight. No washing, no sope, or nitre, can clense the Leopard frõ her spots; horses cã not run vpon the rock; neither can any man plow ther with oxen. *Mark.13.34.37. Iob.10.3. Ezek.34. Matth.7.6. Mal.1.10. 1 Cor.10.17. & 12.13. 1 Cor.11.29. Isa.55.10.11. Micah.5.7. 1 Cor.3.6. Ierem.2.22. Amos 6.12.*

The sownd of the Gospel is to some the sweete sauour of life vnto life, vnto others, the sauor of death vnto death. The gospel preached doth not make al the land, or al that heare yt straight way mẽbers of the Church without seene, faith, & obediẽce. NOAH preached a great while (whiles the Arke was in making) vnto the old world, but preuailed not. The Lord sent to Israel and Iudah in their defection many Prophets, rising early & sending; yet they gaue not eare, but mocked the messengers of God, despised his word, and misused his Prophets. The law & the Prophetts were dayly read in the Synnagogues of the Iewes, at such time as CHRIST came: yet neither they nor their rulers knew or acknowledged him, but fulfilled them in condemning him: Yea CHRIST himself, that most liuelie, powerful, excellent teacher, preached the gospell among them with great vertue & miracles; yet beleeued they not on him, that the saying of the Prophet Isaiah might be fulfilled; Lord who hath beleeued our report; or to whome is the arme of the Lord reuealed: therfore they could not beleeue, because yt is said againe; he hath blinded their *2 Cor.2.16. 2 Pet.2.5. 2 Chro.36.15.16. Isa.53.1. Isa.6.9.*

cies &

and hardened their heartes, that they ſhould not ſee with their eies,
nor vnderſtand vvith their heartes, and ſhould be conuerted and I
Iſa.49.4. ſhould heale them: And againe in an other place; And I ſaid I haue
laboured in vaine, I haue ſpent my ſtrength in vaine, & for nothing:
but my iudgment is with the Lord, & my work with my God. Then
neither this doctrine followeth: that where a Chriſtiã Prince main-
taineth the goſpel, and the people by the ſame authoritie are com-
pelled to heare the ſame; that the whole multitude, without further
proofe of their Chriſtian obedience, are herevpõ to be receaued into
the Church, and made partakers of the bread of the children, and
the holy thinges of GOD: neither yet this ſtrange opinion which is
generally taught by the learned preachers of theſe times; that *vvher
there is* a preaching miniſter, there that pariſh is vndoubtedly (how
profane and wicked ſoeuer the people be) to be held and accounted
a true Church of CHRIST: except theſe preſumptuous ſhepheardes,
theſe companions haue greater vertue & prerogatiue then CHRIST
himſelf had, vvho could not bring this to paſſe in the places where
he taught: Yea the follie of ſome, euen of the chief Rabbines
amõgſt them, hath yet proceeded further; namely, that *VVHERE then
is one pariſh* that hath (as he termeth him) a burning lamp viz. a
preaching prieſt amongſt ſixe or ſeuen other pariſhes hauing ſmo-
king lampes, viz. dumb prieſtes that cannot preach, there the light
of this burning lamp (or ſtar called vvormwood) ſhall enlighten the
other candleſtickes alſo, and giue them the eſtimation and dignitie
of true Churches likwiſe. But my purpoſe is not heer to intreate
of the excellencie of theſe preachers, & how powerfully and purely
they preach the goſpell: therof in due place. It now remaineth
to ſee, whether the vertue of the ſacramentes thus adminiſtred vnto
the whole multitude of a land or ſtate, can ſanctifie and make holy,
or be auaileable to this people or no.

It hath beene aboue ſhewed to be great ſinne, ſhamful negligence,
high contempt, vnſufferable profanation & ſacriledg in the whole
Church to admit, adminiſter vnto, or cõmunicate with ſuch: Nei-
1 *Cor.11.29.* ther can the holines of the ſacramentes any way excuſe, but rather
2 *Cor.5.6.hag.2.14* greatly augment their ſinne & iudgment, which deliuer ſuch holy
1 *Cor.10.3.4.5.* things to ſuch knowen vnworthy receauers which diſcerne not the
Rom.4.11. Lordes bodie, neither can the holines of the ſacramentes ſanctifie
the receauers, eſpecially the vnworthy receauers; vvhoſe filthines
defileth the ſacrament, euen as leuen the lump. The ſacramentes
confer not ſo much, as ſeale Gods grace vnto vs, they giue not faith
to any ſo much, as confirme the faith of all the worthy receauers.
But where they are thus proſtituted & ſacrilegiouſly profaned, they
bring no ſuch ioy, they ſeale no ſuch comfort, but rather Gods aſſu-
red wrath for the abuſe of his ordinances, the people, ſacramentes
and all, being hereby vncleane & polluted in Godes ſight. Neither
Ebe.4.4.5. preſerue they vnto the Chutch hereby her vnitie and power, but

rather

rather take away al communion, and ſo corrupt and poiſon yt, that now their fellowſhip is not in the faith, but in ſacriledg and ſinne: And for the power of the Church, yt is not giuen them to receaue and admit, but to driue away and keep out the profane and open vnworthy, from the table of the Lord. *Iob.1.6.7.2 Cor. 13.8. Deut.4.6.& the vvhole booke. Num.5.2.3.*

THE NEXT ſhiftes theſe Balaamites haue, for the adminiſtring vnto, the communicating with, and retayning the prophane in the bozome of their Church: are certayne Argumentes, drawē by Mr. CALVIN from the 13. and of Mathew, againſt the Anabaptiſtes, to prooue that the Church heer on earth ſhal neuer be without ſinne, and is not to be left for ſinne &c. comparing the Church to a corne field, vvhich being ſowen with good graine, ys by the enimies fraud ſcattered with tares: of which yt is not clenſed, vntill the crop be brought into the barne-floore: and vnto a net, in which all kind of the fiſhes are gathered together, & are not choſen out, vntil they be laid out vpon the ſhore &c. and vnto a floore, wherin the vvheate is ſo gathered, that yt lieth hiddē vnder the chaffe, vntil by fanne and ſyue yt be at length layd vp in the grainer. CALVIN *inſtit. lib.4.Cap.1.8ect. 13. Math.13.24. Math.13.47. Math.3.12.*

The doctrine which Mr. CALVINE heer indeuoreth to prooue, as yt may be vnderſtood, is true: for no doubt while the Church conſiſteth of mortal men, ſo long is yt ſubiect to ſinne & ignorance; els had we no need of CHRIST to be our mediator, our aduocate, our high prieſt, our Prophet, to make our peace, to intercede for vs, to offer vp our praiers, to inſtruct vs &c. Therfore ſuch as ſhall for ſinne leaue the communion of the Church, muſt ſeeke the ſocietie of Angels, and not of men: Much better ſhould they doe, according to the Apoſtles councel, to admoniſh them that are out of order, to comfort the feeble minded, to beare with the weake, to be patient towardes all men: yea if the ſinne be publike and of the whole Church, grauelie, in the name of the lord to reprehend & reprooue the ſame, & louingly to exhort them to repentance & amendment; rather then prepoſterouſly to leaue them, and raſhly to forſake the fellowſhip, as the maner of ſome is. And doubtles, if yt be the true ſpouſe of CHRIST, yt wil giue eare to the voice of the bridegroome, and not cōtinue obſtinate in preſumptuous ſinne; for therfore were they not receaued to grace. Faith doth not abrogate the law, neither came CHRIST to take away the law, ſo much as the curſe of the law from the Church: And heervnto ſerueth that great baſe and ſea of CHRISTES blood, which is placed in the Church to purge and waſh away through faith and repentance thoſe deformities and blots of ſinne, which the glaſſe of the law ſheweth: & not vpon the priuiledg of CHRISTES death to take bouldnes to ſinne, or to continue in any knowē ſinne, or to neglect or deſpiſe the word, or to thinke lightly of the leaſt ſinne, or not with all poſſible ſpeed to redreſſe yt rather, & remooue yt out of the Church; wherynto the true church neuer wanteth either wil or power: Neither ought any faithfull ſeruant of *Exod.23.21.22. Deut.29.9. Heb.2 2.3. Rom.6.1.& 10. 31.& 12.25. Lam.1.25. Iames.1.23.24. 1 King.7.23.*

God to cõmunicate with that assembly, which wãteth either wil or power to reforme & amend any default which is cõmitted amongst them, after yt is made knowẽ vnto them; as shal apear in the further handling of these & other their places, & Argumentes, which they haue corruptly sucked from Mr. Calvin in this discourse; vvho no doubt hath vnsufferably peruerted and wrested these places and other places of scripture, & drawen verie foule & corrupt doctrine from them, touching the estate and order of a planted Church, and more dangerous & damnable conclusions from the same: as that yt is lawfull for the Church to receiue and reteine the ignorant prophane multitude, to administer the sacramẽtes vnto, & cõmunicate in the same with them; that the sacrament is not defiled with such open vnworthy receauers, neither the faithful of the Church with this actiõ, or their fellowship: also that we ought to abhor & withdraw frõ the wicked in cõmon bread & conuersation, but not in the worship of God, & the sacramẽts &c. that the people & our sauiour Christ did cõmunicate with the polluted priestes, corrupted sacrifices & people &c. These & such other fearful & false doctrines & conclusions, contrarie to the whole course of scripture, his disciples haue drawen from him. And in deed his abuse of these and other places; as the epistles to the Churches of *Corinth, Galatia, Asia* &c. & his discourse therof, seeme to import: wch that yt may more plainly apeare, let vs come to the more particular cõsideratiõ of his places, & examine whether any such doctrines, applications & conclusions may be drawen from them, and that breefly.

To his first place, where he resembleth the planted Church to that sowen field, or rather confidently affirmeth that sowen field to be the planted Church &c. and from thence draweth, that seene & knowen tares shall grow and remaine in the planted Church, vntill God root them out; & thervpon cõcludeth, that none ought to refraine the cõmunion of the Church for such offendors, especially, where the word is purely taught, & the sacramentes rightly administred; which he maketh his two infallible markes of the Church, leauing out obedience vnto & practise of the word, which he & his disciples, vnder the name of *Discipline*, make an hangby: wherof in due place.

First heer against Mr. Calvins writinges & his disciples, I oppose the interpretation of our Sauiour himself, who opening this parable vpõ his disciples requests vnto our good, saith, that he which sowed the good seed is the Sonne of man, & the field is the world, and the good seed are the childrẽ of the kingdom, & the tares are the childrẽ of that wicked one, & the enimie that soweth them is the deuil, & the haruest is the end of the world, & the reapers are the Angels &c. What interpretatiõ can be more excellently consonant in euerie point vnto the parable, thẽ this? or what other interpretation can be sufferable? is not euerie part of yt most liuely opened? did not

Mat. 13. 24.

God

God at the firſt make the world, & all things in the ſame, good? was yt not corrupted through the fraude & mallice of the deuil? hath not God ſtil in yt his Church viſible & vniuerſal, here & there gathered & ſcattered in the world? hath not the deuil alſo, that prince of this dark world, his childrē & ſeruantes, which as tares ouergrow & grieue the wheate, & couer the face of the whole field? Is not this the condition & eſtate of the world, & ſhalbe to the end? Now here though Godes children by the light of his word eſpie, and grieue at theſe wicked tares, ſo ſee this world, which is in deed yᵉ Lordes field, & belōgeth to the good ſeed, & not vnto the euil, thus peſtered and ouergrowne with the wicked: yet may they not by a raſh & inordinate zeale be caried away, either peremptorily to iudge & cōdemne, or vtterlie to extirpate theſe tares, as reprobates; both becauſe the Lord hath reſerued this final iudgment & execution vnto himſelf (who knoweth to what he hath predeſtinate euerie veſſel that he hath made, whether vnto honour or to diſhonour) & reſerueth the ſeaſons & oportunities whē to cal or cut off in his owne handes; & hath neither cōmitted theſe things to mā, nor need to be coūcelled or aduiſed in thē by mā. But Chriſt in this parable rather teacheth his diſciples patience & ſobrietie, to be patient towardes al men, as their heauenly Father is patiēt; rather ſuffring & inſtructing yᵉ euil with meeknes, prouing if God at any time will giue thē repētance yᵗ they may acknowledg yᵉ truth, & come to amēdment out of the ſnare of the deuil, of whome they are takē priſoners to do his wil; rather pitijng in their ſoules & praying for al mē, thē iudging & finally condemning any, or calling for fire & vengeance vpon them &c. This were a prepoſterous zeale, & greatly againſt Godes glorie (who willeth al men to be ſaued, calleth thē to his Sōnes mariage feaſt, & therefore cauſeth the goſpell to be preached & proclaimed for vs) after we are once entred, to ſhut the dore of Godes grace againſt others. we were not for this cauſe receaued to mercy, but rather to prouoke others to taſt of Gods goodnes alſō, & be examples to them that ſhal in time to come beleeue vnto eternal life. Yf *Paul*, *Mary Magdalene* & others, nay if we our ſelues (by whome of al others we know moſt euil) had beene plucked vp by the rootes, whiles we grewe amongſt the rankeſt of the weedes & tares in the field of the world, had yt not beene much ruth? had not much good wheate beene ſpilt? but he yᵗ choſe & called vs out of this dark world, vnto the glorious inheritance of the Saintes in light, ſhal ſhew the like mercie vnto them alſo, if they abide not in vnbeliefe. Our ſauiour Chriſt whiles he was here emongſt vs, came not into the world as thē to iudge or cōdēne the world, but that the world through him might be ſaued. Let not vs then take that vpon vs, wᶜʰ belongeth not vnto vs, neither iudge before the time; ſeing God hath not giuen to his church to cenſure or iudge them without, but to attend vpon, & judg them which are within: God iudgeth them that are without.

Gen. 1. 31. *Gen.* 3.

Luk. 9. 54.

Rom. 9. 24 *Ierem.* 18. 6. *Act.* 5. 1. 7. *Iſa.* 40. 13. 14. *Rom.* 11. 33. 34.

2 *Tim.* 2. 25.

1 *Tim.* 2. 1. *Rom.* 15. 19. *Rom.* 14. 4. *Iam.* 4. 12. 2 *Pet.* 3. 9. *Ezek.* 18 32. *Ezek.* 33. 11.

1 *Tim.* 1. 16.

Titus 3. 3. *Coloſſ.* 1. 13. *Rom.* 11. 23. *Iob.* 3. 17. & 12. 47

1 *Corin.* 5. 13. *Iude* 14. 15.

But now, how may this place of the ſowen field (without vnſufferable vvraſting and falſifying) be vnderſtood of, or applied vnto the planted Church of Chriſt? ſhall theſe ſtinking vveedes & noiſome tares grow there vnweeded out? or hath not God therfore giuē vnto his Church and euerie member therof, the vveeding hooke of his word, & the power of our Lord Iesvs Christ, vvherby to cenſure & cut off euerie obſtinate offendor, to caſt downe euerie high thing that is exalted againſt the knowledg of God, & to haue vengeance ready againſt all diſobedience and euery tranſgreſſion that ariſeth amongſt them. Is not the vvhole Church, & euerie member therof often & almoſt euerie where in the ſcriptures cōmanded and ſtirred vp to keep this vvatch diligently? and for the neglect & contempt therof reade we not of ſundrie Churches ſharply reprooued, yea vtterly cut off? and is yt then likely that our ſauiour Christ would here vtterly forbid his Apoſtles & Diſciples, to intermedle vvith the vveeding out of theſe tares out of the Church, his gardē? doth not this place, thus vnderſtood of the planted Church, vtterly ſubuert and ouerthrow all eccleſiaſtical cenſures? and condemne the Apoſtles of preſumption for ſtirring vp the Churches to excōmunicate and caſt out their obſtinate offenders, inordinate walkers, heretikes &c. from amongſt them? yea for ſo ſharply reprooving whole Churches, and threatning to come againſt them vvith the iudgmentes of God for their defalts herein? vvhich vvay can all the learning theſe men haue, reconcile theſe places; but that by this their interpretatiō there muſt needes be expreſſe cōtrarietie. But as they thus peruert this place, ſo the applicatiō of yt, and their collection from yt, is much more pernicious and vnſufferable, as ſhall afterward appeare.

Matth. 16. 19. & 18. 17. 18. Pſal. 149. Cant. 6. 9. 1 Cor. 5. 2 Cor. 10. 4. 5. 6. Heb. 12. 15.

1 Cor. 5. 2 Cor. 12. 20. 21. Reuel 2. & 3. 2 Theſſ. 3. 6. 14.

The next place that is brought for the receauing and reteining their profane ſinfull multitudes in their Church, is the *Parable of the draw-net*, vvherin fiſhes of all ſorts are gathered, and not ſeuered vntill the Lordes finall iudgmētes. This is granted them to be vnderſtood of the planted Church, where, by the power of the word, all degrees and ſorts of men are gathered, and amongſt them diuerſe falſe and wicked hypocrites, vvhich ſhall cōtinue & remaine in the Church, vntill the Lord pluck off their viſors & pull thē out, whether by death or by his finall iudgment. This is no new thing, this is not denied, this alwaies hath beene, & alwaies ſhalbe vnto the end of the vvorld. Many ſhall enter without the vvedding garment, vvithout that vvhite ſtone, that inward teſtimonie and aſſurance, vvhich no man knoweth ſaue he that receaueth yt, and God giueth vnto none, but vnto his choſē. Many glorious hypocrites ſhal there be, vvhich make a faire ſhew in the fleſh, which ſhal haue prophecied, caſt out deui's, & done great vvorkes by Christ name, which in that day ſhall call, and not be heard. But what of all this? may yt from hence be concluded, that the profane multitude, without due teſti-

1 Tim. 5. 24.

Matth. 22. 11. Reuel 2. 17. Matth. 7. 21. 2 Ioh. 2. 19.

ſtimonie and proof of their faith by publike profeſſion &c. may e admitted into, or any open vvicked vvhich remaineth obſtinate nd impenitent may be reteined in this Church of CHRIST? Surelie his ground vvill beare no ſuch doctrine, this place no ſuch con-ruction.

THERE YET remaineth an other maine place to vphold their con-ſed profane aſſemblies, drawē from the third chapter of *Mathew* 12 *rſe*; vvhere they liken the gathered and eſtabliſhed Church of CHRIST vnto a barneflore, in vvhich the vvheate is ſo gathered to-ether, that yt lieth hidden vnder the chaffe, vntill being cleanſed ith fanne & ſiue, yt be at length layd vp in the grainer &c. yea Mr. ALVINE in an other peculiar treatiſe againſt the Anabaptiſts, vſing his place of Mathew, ſaith, THAT the faithful ſhalbe in the planted hurch of CHRIST hidden amongſt the opē wicked & vngodly, as few graines of wheate lie in a great heape of chaffe &c. Then vhich doctrine nothing can be deuiſed more vncleane & corrupt, r more vnworthy the Church of CHRIST, as breaking all the or-inances and lawes of GOD at once, and vtterly ſubuerting & defi-ng all Chriſtian communion &c. vvhich doctrine, as yt is directly ontrarie vnto the whole courſe of ſcriptures, both for the entrance nto the Church, and for the order & conuerſation in the Church, o can no place of ſcripture be applied to the vpholding and confir-nation therof, without vnſufferable falſifying and violent wraſting he ſame.

As for this place *Mathew* 3.12. yt no more prooueth this doc-rine, then the others out of *Math.*13. for here Mathew rather recor-eth the concluſion of Ihon the Baptiſtes ſermon & doctrine, then ny way deſcribeth the eſtate of the eſtabliſhed Church of CHRIST, n the 11. and 12. verſes ſhewing the incomparable excellencie of CHRISTES perſon and miniſterie, in reſpect of his; & alſo in the ſame hewing the diuers effectes of Chriſtes cōming vnto ſuch as looked or him, vvho as they vvere of two ſortes, ſo had they ſeuerall ſuc-eſſe. The one ſort he baptiſed, the other he conſumed with fire, he one ſort he fanned, fifted, purged, fined, and preſerued as wheat nd ſiluer; the other with the ſame fanne and fornace he ſcattered nd burnt vp as chaffe & droſſe. The humble poore of the flock, vhich gaue eare to the voice in the wildernes, which confeſſed & epented their ſinnes, and made ſtrait his pathes, & receaued Ihons aptiſme; thoſe he receaued, fed & kept &c. but thoſe proud Pha-iſies, learned Scribes, and carnal Saduceis, which thought them-elues in a perfect eſtate, and deſpiſed the councel of God againſt hemſelues, and would not be baptiſed of Ihon; thoſe when the MESSIAH alſo came, deſpiſed and contemned him, and therfore he ut them off in one day, yea his day was vnto them darknes and not ght &c.

Mal 3.1.2.3. *Iſa.* 65.5. *Mal.* 4.1.2.

*Zach.*11.

*Mal.*4.6.

*Iſa.*8.14.15.

*Luk.*2.34. *Luk.*7. 29.30

Amos 5.18.19.20.

But now which way ſhould this fowle vncleane barn-floore, thus

pestered & ouerspred with chaffe, be likened almost (without blasphemie) vnto ye holy Church of Christ rightly planted, established
Ioh.15.19. Ro.1.7. & gouerned according to his holy will & testamēt? where (as hath
1 Pet. 43.1 Cor.1.2. beene said) all the people that enter & are receaued there, are chosen, redeemed, called out of the world from amongst the heathen,
2 Cor.6.17.18. Saintes by calling, partakers of the same pretious faith & glorious
2 Pet.1.1. hope, humble, obedient, louing sheepe. And therfore is ye church
Numb.24.6. likened to a sheepfold, which is both watched and defended to
keepe out the wild beastes, the wolfe and litle foxes; vnto a garden
Cant. 4.12.13.14. shut vp, & welspring inclosed; an orchyeard & vineyard walled,
where al the plantes are natural sweet incense trees, pomgranate &
al sweet fruit trees, Myrrhe, Aloes, cynnamon, with trees of chief
Isa.35.8. Ioel 3.17. spices. Heere entereth no Cananite, or profane person, but euerie
Zach.14.20.21. vessel shalbe cleane & holy, as bowles before the Altar &c. Further-
2 Chron.4.16. more euē in the material temple there were ash-pannes & besoms,
Exod.38.3. to sweep & carry out al dust & filth: And euen in euerie barn-flore
the husbandman hath his flayle, his fanne, his syue, to tresh his
wheat out of the eare, to purge yt from the chaffe, to seuer yt from
darnel & tares &c. which labour if he should slack, he should haue
no vse of his wheat, he should haue no cleane nor wholsome bread.
2. Cor.10.17. And how much more shal our heauenlie husbandman purge his
seed his wheat from such reprobate chaffe & giddy darnel, before
he receaue them into one loafe, & set them at his heauenly table.
1 Cor.5.7.8. They cānot be a newe lump vnto him, except they be purged from
Esra.4.3.2 Cor. the old leuen of maliciousnes & wickednes. The seruantes of God
6.14. Nehem.13. can neither build the Church, nor ioine in any spiritual actiō with
23.24. the profane, nor with such counterfeit professors as the Samaritanes, nor with such bastardy false seede as that of MOAB & of ASHDOD &c. There may be no misseline or seedes of diuers kinds sowē
Leuit.19.19. Exod.19.5.6. in the Lordes field. The God of heauen and earth requireth vnto
Mal.2.15. himself a holy seed, he will be sanctified of all that draw neere vnto
Heb.12.28.29. him, for euen our God is a consuming fire. How then dare any ad-
Ezek.44.7.&c. mit those the Lord shutteth out of his Church? or how dare they
Ier.23.28. mingle and ioyneth such reprobate knowen chaffe, cockle, tares &
darnel with the Lordes wheate, wittingly and wittingly, which the
Lord with fanne & syue purgeth, & seuereth, & casteth out of his
barn-flore, much lesse receaueth not into his granarie.

But how far is their ignorant rashnes, or rather presumptuous boldnes proceeded? which not only receaue into & retaine in their Church & fellowship these heapes of the wicked & opē vnworthy, euen all the profane multitude, & al sortes of people that are found within their territories and iurisdiction, without respect of person;
2 Cor.6. but euen thrust them vpon Christ whether he will or no, and make him an high Priest & Prophet vnto them, administring vnto them and their seed the holy thinges of God; as baptisme, & the Lordes supper: Is not this to mingle heauen and earth, ligh & darknes? or

what

what higher ſacriledge can be committed? ſhal theſe places, thus wraſted & falſified, hide & diminiſh their ſinns? or rather not agra- uate & make manifeſt their error & wickednes? By what ſober con- ſtruction, or almoſt cõmon ſenſe, can this place Math. 3. be vnder- ſtood of the planted and rightly ordered Church of Chriſt? or how may ſuch a Church be compared to a flore, where in a great heape of chaffe, a few graines of wheate lie hid and buried? we read in the ſcriptures, that the righteous ſhall ſhine as ſtarrs in the Church of God (yet I willingly acknowledge that there can in this life be no wheate ſo pure, which hath not both chaffe & branne &c.) but that in an other ſenſe; only I would know of theſe men that thus groſſly liken the Church of God, what difference we may put betwixt the world and their Church? In the world in deed the children of God ſhal for a ſeaſon be mingled & remayn amongſt the profane & wic- ked, vntil the time of their viſitation & calling; but after they haue once giuen obedience vnto the voice of Chriſt, then forget they & forſake their old conuerſation & companie, & haue no longer fel- lowſhip with the vnfruitful workes of darknes: but are renned in righteouſnes & holines and true knowledg, after the image of him that called them out of darknes into his merueilous light &c.

1 Pet. 2. 8.
2 Pet. 3. 16.

But to couer & cure al this confuſion & diſorder, al this ſacrile- gious profanatiõ & portſale of the holy thinges of God, & al other miſcheifes & enormities amongſt thẽ, as alſo to ſtop the mouthes, & to terrifie al ſuch as find fault with, & reprooue theſe thinges or depart from amongſt them, where the ſame are incurable & with- out redreſſe; theſe Balaamites, theſe crooked diſciples of Mr. Cal- vin bring from him the examples of the Churches of *Corinth*, *Galatia* and *Aſia*, where were open wicked men; as the inceſtuous perſon, drunkardes, gluttons, extortioners wranglers, wrong-doers, prowd and ambitious perſons, ſectaries heretikes &c. as alſo ſundrie abu- ſes and corruptions in doctrine, and in the adminiſtration of the ſa- cramẽt &c. yet they were by the iudgment of the holy Ghoſt not- withſtanding al theſe ſinners & ſinnes, adiudged the holy churches of God, neither were the faithfull commanded to refraine their communion. Furthermore the Prophets and our ſauiour Christ, at ſuch time as the eſtate of the Iewes temple was wholy corrupted, forſooke not the Temple, but reſorted and communicated with the wicked people, at their feaſtes and ſacrifices; Yea when the pollution and contagion was generall and incurable, both in the people and prieſtes: becauſe (ſaith their Author) a godly conſcience is not hurt by the vnworthines of any, either miniſter or people; nor yet their miniſterie being the ordinance of God (as their cere- monies, ſacrifices, and praier with them &c. the word and ſacra- mentes with vs) defiled; but are pure & wholſome vnto the vpright and faithfull receauers, who may lift vp pure handes in a wicked

aſſemblie,

assemblie, neither ought for the wickednes of mē to refuse the holy ordinances of GOD; seing yt is only CHRISTES office to purge the barne-floore, & seuer the tares &c. and belōgeth to no priuate men
1 Cor.11.28. & to examine others, or the whole Church, so much as for euerie one
1 Cor.11.29. to examine his owne self, & to see yt he be good wheat, least otherwise he eate vnto his owne iudgment. For the bread of the Lord, & the faithfull receauers therof, are not made worse with the sinnes of others: It is one thing in common bread and conuersation, to flee the companie of vvicked men; & an other thing for hatred of them, to forsake the fellowship of the Church.

These and such other poisoned blasphemous cauils they bring, to iustifie and vphold their confused babylonish synagogues and al the abhominations they cōmit in them. vvhich windshaken figleaues, although I could in a word pluck frō them, & so lay their filthines naked; namly by shewing that there can be no comparison betwixt the Church of Christ, and their whorish idolatrous Church, which hath not one part of a true church, not one pinne, naile, nor hooke, according to the true patterne, or in due frame, and so could set this their Author (vpon whome they so much relie) most sharply against them; vvho in all these treatises is alwaies to be vnderstood of a Church rightly established and planted according to the Testamēt of Christ, with such ministers, such sacramentes, as there are apointed &c. thē which here amongst these his followers is nothing lesse, as shall not be hard to shew in due place. And therfore the Argumentes, drawē from the Churches of *Corinth Galatia &c.* euē by their Authors owne iudgment, nothing serue their turne, who are more like to DAN and BETHEL in the schismatical estate of the kingdome of Israel, remaining stil in that great defection of Antichrist fortold of &c. yet seing they haue taken the paines to fetch these Argumentes from ouer the sea, and so ernestly vrge them, let vs do them the fauour euen so far as we may with Christian patience, to giue them the hearing.

THEIR FIRST Argument seemeth to be this. THERE VVERE in the Churches of *Corinth, Galatia &c.* not only wicked persons, but also sundrie errors, abuses & corruptions in doctrine & administration: yet they were stil iudged the Churches of God, and the faithful refrained not their cōmunion, therfore we ought not to leaue these their assemblies, though the open wicked and many other enormities be there committed and suffered.

First (as hath beene noted) there is no comparison betweene these holy Churches of God, which were truly gathered, planted & ordered, and these their confused idolatrous assemblies. Then here must be obserued, that they in nothing can be compared vnto these Churches, but in sinne & error; moreouer that the faultes of these Churches, which were but of ignorance and frailty, cannot be compared to the sinnes of these vnchristiā assemblies, which are in presumption

uſmption & obſtinacie diſproued by others, confeſſed, & yet continued of themſelues. Laſtly here muſt be noted, how corruptly they vnderſtand, & vnſufferably pervert thoſe ſcriptures, where the apoſtle reprehendeth theſe ſinnes in thoſe churches &c. exhorteth the whole church to repentance, & to redreſſe the thinges amiſſe, & that with ſundrie ſeuere and apoſtolike threats, vpon their neglect or default therin.

But theſe mē take theſe places, where the ſinnes of theſe churches are thus ſharply reprehended & cenſured, and would iuſtifie therby, the receauing, reteining & nouriſhing al this profane rowt of people in the boſome of their churches: as alſo al the abhominatiō, idolatrie, opē & wilful breach of Gods lawes, ſetting vp their owne antichriſtian diuiſes & popiſh cannons in ſtead therof &c. & would from hence conclude yt, to be no more lawful for true Chriſtians to remoue out of theſe aſſemblies in this eſtate, then yt was for the faithful in the churches of *Corinth*, *Galatia* &c. to forſake thoſe churches, before their ſinnes & errors were either reproved or cēſured. What more vnſufferable abuſe of ſcriptnres can there be thē this, to take thoſe examples which were written to terrifie, admodiſh, & ſtir vp all Churches & poſterities to eſchew, watch againſt, and redreſſe ſuch ſinnes & tranſgreſſions, to colour and cloke al ſinne and iniquitie; yea to take away from al Chriſtians their libertie, & prower, either to reproue, cenſure, or refraine the ſame.

Theſe churches (ſay they) were iudged & pronounced by the holy ghoſt, the churches of God, notwithſtanding theſe hainous ſinnes amongſt them. Wel, what then? theſe and al other churches whiles they remaine in this life. ſhal commit ſundrie & daily ſinnes of ignorance, frailtie &c. therfore they may alſo commit preſumtuous ſinne, yea remaine incorrigible & obſtinate in their ſinnes, and yet of vs be eſteemed & reuerenced as the true churches of God: this they muſt proue, or els they ſay nothing: this, theſe examples of theſe churches prove not. For they cannot ſhew that euer they deſpiſed the Apoſtles admonition, or refuſed to redreſſe the thinges they were blamed of: which if they ſhould haue done, houw could they be eſteemed the church of God, whiles they reiect the word, breake the law, deſpiſe correction, yea even Godes grace & mercie offred, by ſtopping their eares & hardening their heart, refuſing to repent &c. What can the heathen doe more? nay what doe they ſo much? for they ſinne in their ignorance, theſe in the preſumtion of their heart, & contempt. And now in this eſtate, what communion is to be held with them? what fellowſhip may the childrē of God haue with ſuch rebels, apoſtataes. Can any glorious titles or name of a Church, hide or diminiſh theſe ſinnes? or how rather can the name of a Church (without blaſphemie vnto Chriſt) be giuen them in theſe ſinnes? how can Chriſt be ſaid to ſtand a King & Lord vnto them that breake & reiect his lawes, & ſet vp in ſtead therof their owne deuiſes & invētions? or how can Chriſt

ſaid a fauiour vnto them that deſpiſe his grace and mercie offred, re-
fuſe to repent and turne from their euil waies. They then not being
vnder Chriſtes protection, nor in ſtate of grace, while they continue
obſtinate in their ſinne &c. I haue often wondered, how anye man of
ſound indgmēt, could giue them the name of a Church: or be ſo ter-
riſied with this vaine & falſe title, that they durſt not leaue the com-
munion of thoſe wicked aſſemblies & adulterous Churches, which
Exod.19.5. haue broken the couenant, and forſaken the faith. God plighteth
Leuit.26. not his fauour and protection vnto vs, longer then we vowe our obe-
Deut.28. dience, and keep our faith vnto him. At what time the moſt righ-
Ezek.18.& teous turneth from his righteonſnes and committeth iniquitie, and
33.Chap. wil not be turned therefrom, all his former righteonſnes that he
hath done ſhal not be mentioned, but in his tranſgreſſion that he
hath committed, in his ſinne that he hath finned, in them he ſhal
2 Pet.2.4. die. The ſame Iudge, by the ſame law, giueth the ſame ſentence
5.6. for the ſame ſinnes, againſt a whole Church, nation, world. Neither
Iude 14.15. is there cauſe why any of Gods ſeruantes ſhould more doubt to cen-
ſure, iudg, and auoid that Congregation, which reiecteth Godes word,
preſumptuouſly breaketh Godes lawes, deſpiſeth his reproofe & mer-
cie, as a wicked aſſembly, an adulterous Church; then to cenſure,
iudge and auoid any particular member of the Church, fallen in-
to the like degree and height of ſinne, to be a withered vnfruitfull
branch, to be cut off from the vine, to be throwen out of the vine-
yard.

But here they deceaue themſelues and others, vvith certayne infal-
lible markes of the Church, which they haue fantaſied vnto them-
ſelues; namely that where the word of GOD is ſincerely taught, and
the ſacramentes rightly adminiſtred, there vndoubtedly is ſtill the
true Church of CHRIST; although otherwiſe there be neuer ſo many
miſcheifes abounding, all the wicked receaued and reteined &c. no
vſe of the power of CHRIST among them, either to cenſure ſinne,
or caſt out obſtinate offendors. For this holy power to redreſſe faultes,
they put aſide by the name of DISCIPLINE. They call yt an accident,
or hang-by, and make yt not a thing of neceſſitie: ſo that yt may
be a Church without yt, though yt be to be deſired &c. The vanitie
and falſhood of theſe doctrines partly apeareth, where I ſhewed that
the preaching of the word maketh not a Church, except there be by
the ſame a faithfull people gathered vnto CHRIST IESVS, ordered
and gouerned by the rule of his word in all things, ſo far as ſhalbe re-
uealed vnto them &c: ſo that I need not here ſtand to refute the ſame,
only I would know of theſe great learned men, how yt is poſſible
for the miniſters of the Church, either to preach the word ſincerely, or
adminiſter the ſacramentes rightly, where there is no regard had to
the faithfull practiſe of the word, no care to redreſſe thinges amiſſe,
no power to ſhut out or excommunicathe the vnworthy: Or how they
can with all their learning, whiles they ſtand Paſtors or teachers to

ſuch

ſuch an vnbeleeuing profane people, or vnto ſuch wicked ones as hate to be rebuked and reformed of their ſinnes, preach the word, exerciſe praier, deliuer the ſacramentes, bleſſe and diſmiſſe the profane wicked people in the peace and fauour of God, without moſt high ſacriledg profanation of Godes name, caſting the pretious bodie, and blood of CHRIST to hoggs & doggs, bleſſing Godes enimies &c. *Iſa.57.21. Iere.4.4. Iſa.48.22. Pro.24.24 & 17.15. Math.7.6.*

But now if yt be not poſſible to exerciſe any true miniſterie, to haue any true vſe of the vvord and ſacramentes, to keep any holy communion or Chriſtian order, without the diligent watch of euerie member, but cheefly of the rulers and Elders, to ſee the word of God duly practiſed and obſerued by all in their callings, to admoniſh all offenders, to cenſure all errors and tranſgreſſions, to excommunicate the obſtinate impenitent, by the power of our Lord IESVS CHRIST which he hath giuen vnto his true Church vnto the worlds end, all which, theſe men couer and caſt aſide in the name of DISCIPLINE, without which watch and power, this practiſe cannot be had, without which power and practiſe, the word of God is made an idol, the ſacramentes ſacriledge vnto vs, and all thinges we do, odious and abhominable vnto the Lord: with what common ſenſe (to let paſſe their deep learning) can theſe great preachers ſay, that the Church of CHRIST may want this watch, care, power and practiſe; yea and that the word may be ſincerely tanght, and the ſacramentes duly adminiſtred, though there be open tranſgreſſion, obſtinate offendors ſtill kept and held amongſt them. Is yt not as much as if they ſaid they knew neither what the Church, ſacramentes, miniſterie of the word, or Chriſtian communion meant? For to what purpoſe is the word or the miniſterie of the word, where true practiſe and obedience is denied? or which way can the true miniſter of CHRIST adminiſter the ſacramentes to a people in this eſtate? or the faithfull ſeruants of Chriſt, partake with ſuch people in ſuch ſacramentes, without moſt heinous ſacriledg and impietie. *Mar.13.34 35.36.37. 1 Theſ.5.14 Epheſ.5.6. 7.8.9.10. 11. 1 Cor.4.20 Titus 1.6,*

WE MVST NOT (ſay they) forſake the Church, nor the ordinance of GOD, for the ſinnes of any, either miniſter or people: for a godly conſcience is not hurt with the ſinnes of an other, neither the miniſterie or ſacramentes therwith defiled. If they meane here by the Church, the aſſemblie and communion of Godes faithfull obedient ſeruantes, by Godes ordinance the vſe of an holy miniſterie of the ſacramentes &c: I graunt that the Church, miniſterie, and ordinances of CHRIST, are not to be left, or thought the worſe of for the ſinne of men, though all the world abuſe them, though ANTICHRIST haue corrupted them neuer ſo much or long. But if they meane (as al their reaſoning importeth) by the Church & ordinances of God, ſuch wicked rebellious aſſemblies, as reiect the word of God, with an high hand breake his lawe, deſpiſe admonitiō, hate to be reformed, receaue & reteine the opē vnworthie, wicked, impenitent to their ſacramentes,

&c. I then denie theſe aſſemblies to be the true Churches of CHRIST, ſeing they haue broken the couenant, caſt off CHRISTES yoke &c. As alſo I denie their ſacramentes to be the ordinances of God, ſeing to them in this eſtate belong not the ſacramētes & miniſterie of Chriſt, but the curſe and iudgmentes of God: And therfore they that leaue them for, & in their ſinnes in this eſtate, do neither leaue the Church of God, nor the ordinances of CHRIST, but rather fulful the cōmandement of God, & preſerue the Church, in ſauing their ſoules & bodies from ſuch wicked & accurſed aſſemblies, from ſuch diſobedient rebellious people, and from al the trumperies and deceites of the falſe Church &c.

Heb. 10. 30
2 *Cor.* 6. 17, 18.
Reuel 18. 4

But let vs a litle examine, what kind of doctrine theſe men draw from Mr. CALVINE, & ſpread abrode in their pulpites, & publike writinges. They hould that whatſoeuer Congregatiō keepeth an outward ſhew of the miniſterie of the word & ſacramentes, ceaſeth not to be a Church, neither is to be left for any ſinne in maners (as they call yt) whatſoeuer, though they willingly & preſumptuouſly neglect & break the lawes of God, both in their worſhip and conuerſation, and remaine incorrigible & obſtinate in theſe tranſgreſſiōs: Now they teach, that neither for ſuch ſinnes God is ſo diſpleaſed with the congregatiō, that he herevpon withdraweth his fauor from them, or they ceaſe to be held & reuerenced of vs, as a Church: neither the publike actions of the ſaid congregation, as their praiers, preaching, ſacramentes &c. neither the cōmunicantes with this aſſemblie in theſe actions, are with & for theſe ſinnes, defiled.

For (ſay they) a godly conſcience is not defiled with the ſinnes of an other.

What fleſhly libertine hath or can breath forth more poiſoned doctrines then theſe? more contrarie to the honour & whole word of God, from which yt at once taketh away al reuerence, obedience, & practiſe. What can be more popiſhly alledged for their Church, then to ſay, that yt can bleſſe theſe actions and perſons, whome God in his word accurſeth: or that the Church may cōmit ſuch high ſacriledge & preſumptuous ſinne, without the iudgment & puniſhment due to the ſame. If God haue made one & the ſame couenant from the beginning of the world with the whole Church, that he hath with euerie particular priuate mēber therof, & hath giuē no more libertie to the whole Church, then to any priuate man, to breake the leaſt of his lawes: if God, for the tranſgreſſion of his lawe, vnpartially iudgeth al, without reſpect of perſons: if preſumptuous ſinne with obſtinacie ioined thervnto, breaketh the couenant with God; inſomuch as yt both breaketh Godes law, and deſpiſeth Godes mercie & grace, & ſo depriueth them in that eſtate of any benefite of CHRISTES death: If they which in this maner breake Godes law & deſpiſe his grace, to be iudged of al men, as open wicked &c. If al the actiones of the wicked be accurſed of God, & ſo much the more accurſed and abhominable, by how much they take ſhew of holines,

lines, & profane Godes name & ordinances: Yf all they which partake in ſuch actions, praiers, & ſacrifices which are an abhomination vnto the Lord, be guilty of the altar, and vnder thē ſame curſe; how ſhould thoſe aſſemblies, which continue in preſumptuous & obſtinate ſinne, be eſteemed the true Churches of CHRIST; or any that adminiſter vnto, or cōmunicate with them in this eſtate, in praiers, ſacramentes &c. auoid the iudgment & curſe of God, both for ioining vnto, & bleſſing the wicked, & for ſo high profanation of his name, & proſtituting the holy myſteries of the bodie & blood of Chriſt, to ſuch open vnworthy receiuers? Rightly then and directly to reaſon to the point. As many places of ſcripture as command Godes faithful ſeruantes, with al their forces & vttermoſt indeuor to obſerue, practiſe, and obey vnto Godes holy word & euerie part therof, without any willing neglect or breach of the leaſt cōmandement, to their knowledg: As many places as ſhew, that obſtinate & preſumptuous tranſgreſſion breaketh the couenant: As many places as command vs to ſeek out and reſort vnto the true Church of CHRIST, namely the cōmunion & fellowſhip of the ſaintes, Godes faithful obedient ſeruantes, there to preſent our ſoules and bodies, to be built & beſtowed according to Gods wil, there together with thē to vvorſhip and ſerue our God &c: As many places as forbid vs all falſe Churches & aſſemblies, al ſpiritual fellowſhip & cōmunion with the wicked, or to repaire vnto, or ioine with thē in their praiers & worſhip &c. So many places forbid vs al ſpirituall fellowſhip & cōmunion vvith al aſſemblies in this eſtate, vvhat faire ſhewes ſoeuer they make vnto vs, or glorious titles they take vnto themſelues: ſo many places euidently prooue, that if in this eſtate vve ſhould communicate vvith them, vve ſhould be guilty of their ſinns, & partakers of their plagues. Which doctrines, becauſe they are generally receaued of all, denied of none (though omitted and forgotten by many) and generally taught through the whole ſcriptures; I need not here ſtand to make any more particular proofe or demonſtration of them. And ſo theſe being granted, all theſe doctrines of Mr. CALVINE and his Diſciples fall to the ground. Yet that the falſhood of them may ſomwhat more appeare vnto all men; let vs draw a litle neerer vnto them, & conſider of their maine proofes, and fundamental doctrines.

The publike actiones (ſay they) and miniſterye of the Church, as praiers, ſacramentes &c. neither the godly conſcience of anye are defiled vvith the open ſinnes of others, either of miniſters or people &c. For vvhy, ſuch publike actions are the ordinance of God, and cannot be defiled or made vnavaileable with the ſinnes of men, neither are to be left for ſuch ſinnes: Therfore the holy Prophets and our Sauiour CHRIST himſelf, refrained not the Temple, at ſuch times as the eſtate therof was vholy corrupted, but communicated with the wicked in their feaſtes and ſacrifices, although the pollution and contagion was generall and incurable, both in the people and prieſtes: For the reſt, euerie man is to eyamine himſelf and not others, when he reſorteth to

the Church, or receiueth the communion of the bodie and blood of CHRIST: becauſe he eateth to his owne damnation or ſaluation, & not to an other mans &c.

Firſt, if the open ſinne of the miniſter or people defile not the praiers & ſacramentes by, & to them adminiſtred, why hath the Lord ſaid, that the ſacrifice of the wicked is abhomination vnto him; that they might as well kil a man, as a bullock vnto him; that they might as wel offer a dog or ſwines blood, as ſacrifice or burnt offering? why hath the Lord ſaid, that ſacrifice without obedience, is not acceptable vnto him; that he will haue mercie & not ſacrifice &c. Why hath the Lord beene alwaies ſo ielous ouer his ſanctuarie, and ouer them that come neere vnto him? vvhy hath he made ſo many lawes for the place, Altar, ſacrifice, prieſtes', people &c. that no prieſt with any apparant blemiſh, might offer the bread of the Lord, that no offring with any blemiſh might be accepted at the handes of any, that none vvith any pollution or vncleannes vpon him, might touch the tabernacle, that no heathen or profane perſon vvhich was not yet come vnto the faith, might tread in the courtes of the Lord, or any offring be accepted at their handes? vvhy hath the Lord ſaid, that whatſoeuer the wicked offer is vncleane, whatſoeuer the polluted touch is defiled? whether yt be the couch or ſeate they ſit or lie vpon, or veſſels they vſe, whether yt be holy fleſh, vvine or oile, yt is defiled &c. Now then, ſeing the vvhole ſcripture is ſo euident and plentifull in this point: That the open ſinne of the Church, defileth all the actions of the Church, maketh them and their offrings abhominable vnto the Lord: ſeing no polluted perſon may either adminiſter or offer vnto the Lord: ſeing vvhatſoeuer they touch, is alſo defiled and vncleane; how can this doctrine of Mr. CALVINE and his wretched followers, ſtand? THAT THE OPEN ſinnes, either of the miniſter or people, defile not the publike actions, praiers ſacramentes &c. of that Church, thoſe miniſters, people, ſacrifices, they cannot deny to haue beene the ordinances of God alſo: Yet euen their holieſt thinges were defiled and polluted, with the ſinnes, and vncleannes of men.

Pron. 15.8. Iſa. 1.13. & 66.3. Iere. 7. Hoſ. 6.6. Leuit. 10.3. Leuit. 21. & 22. Chap. Leuit. 11.12 13.14.15. Chap. Numb. 5. Hagg. 2.13. 14.

Now to the other point: WHITHER a godly conſcience can take no hurt, neither need make ſcruple to communicate with the open wicked prieſtes and people, in their praiers and ſacramentes, becauſe they are the ordinances of GOD, which are not to be left for the ſinnes of men: I haue alreadie often denied their praier and ſacramentes in this eſtate, to be the ordinance of God. My reaſons are; the wicked haue nothing to doe to take the name of GOD in their mouthes, or to vſe that heauenly exerciſe and bleſſed benefit of the word and praier, becauſe they make no conſcience to breake Godes lawes, and remaine impenitent and hardned in their ſinnes: then in this eſtate belong no ſacramentes or miniſterie vnto them, by the ordinance of GOD; vvho hath as well ſet downe what manner of miniſter and people ſhall deliuer and receaue the ſacramentes, as after what manner the ſacra-

Pſa. 50.16. 17. Math. 26. Mar. 14. Luk. 22.

mentes

entes ſhalbe deliuered. So that where ſuch open wicked, impeni-
nt, and vnworthy miniſters and people do adminiſter or receaue the
ramentes, ſo contrarie vnto, and without regard of CHRISTES inſti-
tion; ſuch ſacramētes can no way be ſaid the ordinances of CHRIT,
e bleſſed pledges of his bodie and blood &c: but rather, ſure ſeales of 1 Cor. 11. 29
wrath, euen to as many as ſo ſacrilegiouſly profane his holy ordi- 2 Cor. 13.
nce, and ioine together in that vngodly and accurſed action, vntill
ey repent. For, as in the holy ſymbole of the Lordes ſupper, the 1 Cor. 10. 17
mmunicantes be made one bodie with CHRITS, and one anothers 1 Cor. 12. 13.
embers in the ſame bodie; ſo are theſe bound together as a fagot,
the ſame iudgmentes and wrath, in as much as they ioine together
the ſame ſinne, and ſacrilegd, and all become alike guilty, euen prin-
als (as we ſpeake in the law) in the action. How then ſhould any
re plead himſelf guiltles, when euē the action they commit & boaſt
, is moſt heinous ſacriledge. The matter will not in this caſe be ſhif-
d off with ſaying, an other mans ſinnes cannot preiudice or defile
em, ſeing they receiue with pure conſcience &c. For though this
ctrine (as yt is here vſed) be moſt corrupt and falſe; yet here is now
need, that they ſhould be charged with others ſinnes, ſeing they in
is action are ioyned vnto, and become a like guilty with the worſt, &
uſt now beare the burden of their owne ſinnes.

But is this doctrine ſo hard and ſtrange to them? that one ſhould be
lluted with the knowne and ſuffered ſinnes of an other? Let them
ade in the lawe, whether he that touched but the garment of a pol-
ted man or woman, much more of a leprous plaguy &c. was defiled
erby. If this were but by outward and bodily touching; how much
ore is that ſpirituall leproſie, that GANGRENE, theſe running iſ-
es and plaguy ſores of ſinne infectious and deadly contagious, eſpe-
ally in ſo neere commixture, as that ſpiritual communion of the
ule? If the word of GOD will not preuaile, let common ſenſe and ex-
rience perſwade this. Yea ſo ſpreading is this malady of ſinne, as
ing diſcouered in any one part of the body, if yt be not with al ſpeed
ared or cut off, yt becommeth a like dangerous to the whole bodie;
ey all now, by this their negligence and tolleration, becomming a
ke guiltie &c. How many ſtories haue we in the ſcriptures to con-
me his? not only in particular, as betwixt ELY and his ſonnes (for
l vvhoſe vvickednes he vvas blamed, in that he did not repreſſe
d chaſtice, but only reprooue their ſinnes) but more generally.
Was not the vvhole Congregation ſmitten, for that ACHAN his ſinne Ioſh. 7.
y hidden and vnpuniſhed amongſt them? was not all the Congrega- Numb. 25.
on puniſhed for the ſinne of ſome in mount PEOR? was not the like
ared Ioſh. 22. Doth not the Apoſtle ſay, that a litle leauen leaue-
th the whole lumpe? and that their reioicing was not good whiles Exod. 12.
ey kept the wicked man amongeſt them? Doth he not proue yt by 1 Cor. 5. 6.
any reaſons? that as by the lawe, the feaſt of the Paſſouer was to be 7. 8.

kept

kept with vnleavened bread,& that perſon that ate or reſerved leavē, was to be cut off from the Congregation: ſo much more ought we to ſee,that there be no leavened or infectious perſon amongſt vs; that no root of bitternes ſpring vp,leaſt many therby be defiled &c. Doth not the Apoſtle(to take away al controverſie) ſhew by this ſimilitude of leaven,that not only ſinne, but even the ſinner is to be removed, both out of the feaſt(which belongeth not vnto ſuch,neither is to be kept whith ſuch)leaſt Godes wrath for the breach of his law, in keeping the continual feaſt of our heavenly paſſover Chriſt Ieſus,burne forth againſt the whole houſe,that is,the whole Church; & alſo that ſuch ſinne & ſinners be removed out of the Church, leaſt the whole lump be leavened therby; which we ſee how ſodainly yt is done: For (as the wiſe man ſaieth)One dead flie cauſeth the ointmentes of the Apotecarie to ſtinke. Now then,how cā theſe mē ſay,that the ſinnes, yea the many obſtinate ſinnes, either of miniſters or people, do neither defile the publike actions of the church,neither the conſcience of the godly receauers &c:where(as hath beene by many reaſons proved)the verie action they ſo incommend, is no leſſe then moſt heinous & impious ſacriledge. So then,vntil they can proue yt lawful, & no ſacriledge,either for that obſtinate and open wicked, to adminiſter & receaue the ſacramentes, & alſo for the godly to communicate in ſuch ſacramentes with them; vntil they cā proue theſe ſacramētes,thus adminiſtred & receaved,to be bleſſed of God; vntil they can proue that two divers, yea contrary ſortes of people, namly the open wicked,& the godly,ſuchas deſpiſe, & ſuch as feare God, may be admitted vnto, yea vnited in the ſacramentes: theſe doctrinis of theirs cannot ſtand.But ſee into what ſtraites & abſurdities they fall, whith goe about to tollerate or plead for the leaſt ſinne: yea ſee how the further they wade & ſtriue herein, the further they intangle and enſnare themſelves, falſifijng & perverting the ſcriptures, to the vpholding of their erroneous & corrupt doctrines.

Leuit.20.4
Deut.29.
18.19.20,
Heb.12.15.
Iude.12.
Eccle.10.1.

FOR THEIR next ſhift to couller & hide their ſacrilegd, is to hood, wink,& draw a vaile ouer the eies of the receaver. A PRIVATE MAN (ſay they) HATH not to meddle whith the publike actiones & affaires of the Church: which(if they be amiſſe)he is patiently to beare, & to mourne & grone with loue,vntil God either amend or correct them, whoſe office it is to roote out the tares &c:but he is not for the ſinne of others to forſake the fellowſhip of the Church, which God will haue kept,by al that ſhalbe partakers of his kingdom. It ſufficeth that everie priuate man looke to himſelf,examin himſelf, when he eateth of that bread,and drinketh of that cup; leaſt he eate vnto his owne iudgmēt & damnation. Heere the Apoſtle(ſaith their Author) willeth them,not to enter into the examinatiō of other men, neither ſaith that they ſhalbe iudged for other mens faultes,or that the table of the Lord is to be left for the wicked, yea, or that the wicked for ſome one or fewe ſinnes are to be left. In this caſe Charity is to iudg

the beſt,& to thinke,that in ſo great an heape of chaffe,there lye many good graines of wheate,yea to perſwade himſelf,that euē of thoſe wicked,many do inwardly repent of their ſinnes,although they haue not power to amend their liues: The beſt man of vs al is ſubiect to many ſinnes;the ſinnes of others cannot take away the vertue of the miniſterie,and of the holy myſteries, which are not to be left for the ſinne of anie; but ſuch wicked rather to be ſhunned and auoided, in commom bread and converſation: but the Sacramentes are NOT BEcauſe of them, to be refuſed.&c.

This and ſuch like deteſtable ſtuffe,hath Mr CALVINE in his ignorance,partly to ſuppreſſe and confute that damnable ſect of the Anabaptiſtes, which fantaſtically dreame vnto thēſelues a Church in this life without ſpot,and for euerie tranſgreſſion that ariſeth,are ready to leaue & forſake the fellowſhip of the Church, without due & orderly reproofe &c. partly alſo is this ſtuffe brought, to defend his owne raſh & diſorderly proceedinges at GENEVA,whiles he at the firſt daſh made no ſcruple to receaue al the whole ſtate,euen al the profane ignorant people into the bozome of the Church, to adminiſter the ſacramentes vnto them:which confuſe rowt,could not fit with Chriſtes heauenly gouerment,neither could yt by any meanes agree vnto thē in this eſtate; but that monſtrous diſorders, and heinous enormities daily inſued therof:wherby this their Church became a iuſt reproch to all men, euen to theſe wicked hererikes &c. yea, that which is worſe, and more to be lamented, yt became a miſerable preſident, and pernitious example, euen vnto all Europe, to fall into the like tranſgreſſion: as the confuſed eſtate of all thoſe regions (where the goſpel is thus diſorderly taught)declareth. In which ſorowful ſpectacle, we may liuely behold what the wiſdome of the moſt learned is,where they ſwerue neuer ſo litle from the heauenly wiſdō of God, and what the moſt glorious and ſure buildinges of man are, when they are not wholy layd vpon that firme rock and foundation of Godes word. We may heere alſo cleerly ſee, what yt is to receaue our Faith by tradition, to fetch the rules of our actiones from the examples and practiſe of men, and not from the pure word of God: For behold how theſe wretched diſciples of CALVIN, three fold more corrupted and peruerted then he (who as yt is to be thought would neuer haue opened his mouth againſt ſo cleare truth, being brought vnto him) oppoſe with mayne force and bitternes theſe his writinges,againſt the manifeſt truth of God;yea & contend more for ye crooked practiſe of thē (as their ſuting to parliamentes for this reformation) declareth,then for that holy perfect patterne of Chriſtes Teſtament; to the vpright practiſe wherof, they wil at no hand be brought.

But let me returne againe to theſe doctrines of Mr. CALVINE, from which(by reaſon of theſe circumſtances) I was a litle digreſſed. I haue already often,and I hope, ſufficiently ſhewed; how corruptly

M^r. CALVINE thought of the Church, or rather how ignorant he was therof, by theſe his odious ſimileas and compariſons. I haue ſhewed, that into the Church of CHRIST, al muſt enter by the dore, & open profeſſion of the true faith, and by the ſame faith & obedience ſtand there: how no profane or wicked perſon may be receiued or reteined into that fellowſhip. I haue ſhewed that the miniſterie and ſacramentes of CHRIST belong not vnto this people or Congregation, and how ſuch ſacramentes and miniſterie are ſacrilegious and vngodly, yea pernitious and damnable to the whole Congregation and all the communicantes, vnleſſe they repent and redreſſe theſe faultes. I haue ſhewed touching his markes of the Church, that wherſoeuer the word is ſoundly taught, there is not by and by a Church; but only vvhere a faithful people are gathered by the ſame word vnto CHRIST; ſubmitting themſelues in all thinges to be ordered, ruled and gouerned by his word, as yt ſhall from faith to faith be reuealed vnto them. Which people, thus gathered, and leading their liues together, are to be eſteemed an holy Church, and haue power both to receaue into, and caſt out of their fellowſhip &c. although they haue as yet obteined to haue neither a miniſterie nor ſacramentes among them: alwaies prouided, that this be not by any default or negligence in them, they alwaies being ready (as GOD adminiſtreth men & meanes) to proceed vnto that holy order, commanded in the word: wherby apeareth, that the Church vpon ſome occaſions, may be without ſa-
Ioſh.5. cramentes; and that they are not a perpetual marke of the Church, ſo of neceſſitie, that yt ſhould be no Church, if vpon ſome occaſions, yt be for a ſeaſon without them. I haue alſo ſhewed, that without this holy power of CHRIST, to cenſure and redreſſe faultes and offendors, there can be no Church, no miniſterie, no communion; that the word without practiſe is an idol; praiers and ſacramentes deliuered in obſtinate ſinne, are abhomination and ſacriledge in Gods ſight; and that yt is vnpoſſible to haue the word ſincerely taught, and the ſacramentes purely adminiſtred, where any open ſinne or ſinner is maintained, or reteined: vvhich muſt needes be, where the carefull watch againſt ſinne, and power to reforme defaultes is neglected, or left. I haue ſhewed, that the whole Church hath no power to diſpence with the breach of the leaſt commandement, and that ſuch obſtinate ſinne in the whole Church, breaketh the couenant with God, and maketh yt ceaſe to be a Church, or to be in Gods fauor, vntill they repent. I haue ſhewed, that al their praiers in this eſtate are accurſed of God, and alſo all ſuch as participate with them in the ſame. I haue ſhewed, that the knowne and ſuffered ſinne of any one member, is contagious vnto all ſuch as communicate with him in that eſtate, and maketh them all which communicate in praiers & ſacramentes with ſuch an obſtinate
Exod.23.2. offendor, as guiltie in Gods ſight, as he himſelf is. I haue ſhewed,
Gal.1.8. that no faithfull man ought, by any Congregation of men or Angels, be drawen into the leaſt knowne tranſgreſſion of Gods law &c. Which

doctrines,

doctrines, alth ough they ſuffice to ſcatter and diſperſe theſe ſmoky errors of Mr. CALVINE and his diſciples, yet ſeing they haue ſo roiled the fountaine, & (as yt were) darkned the ſunne with theſe myſtes & foggs; yt ſhall not be amiſſe to diſcuſſe theſe pointes (which remaine) a litle further; and ſee what power euerie particular member of the Church hath in the Church, and in the publike actions of the Church; and alſo to ſee wherin, & how long they are to keepe communion; & for what, & when to leaue the ſame.

It is manifeſt, that all the members of the Church haue a like intereſt in CHRIST, in his word, in the faith; that they altogether make one bodie vnto him; that all the affaires of the Church belong to that bodie together. All the actions of the Church, as praiers, cenſures, ſacramentes, faith &c. be the actions of them all iointly, and of euerie one of them ſeuerally; although the bodie, vnto diuerſe actions, vſe ſuch members as yt knoweth moſt fit to the ſame: Al the members are iointly bound vnto edification, & vnto all other helpes or ſeruice they may do vnto the whole: All are charged to watch, exhort, admoniſh, ſtir vp, reproue &c. and herevnto haue the power of our Lord IESVS, the keies of the kingdom of heauen, euen the word of the moſt high; therby to bind their rulers in chaines, and their nobles in fetters; therby to caſt downe euerie ſtrong hold & high thing, that is exalted againſt God; therby to defend and maintaine the faith, and euerie iode of the vvord, to ſtand faſt in their libertie, to trie the ſpirites, to auoid ſuch as teach contrary doctrine, and conſent not to the vvholſome vvordes of our Lord IESVS, or denie the power and practiſe therof, to admoniſh the greateſt, euen ARCHIPPVS, to looke to his miniſterie, and (if need be) to plead vvith their mother &c. yea no further to follow her or an Angell of light, then they walke with God, and haue the word for their vvarrant. Our communion muſt be in the faith, and not in error or tranſgreſsion; we are not to follow a multitude to do euill, but in all thinges to follow faith to the conſeruation of our ſoules, and to grow vp into him which is our head, CHRIST IESVS: vvhome, vvhiles vve hold faſt, and vvhoſe vvord, vvhiles vve haue for the thinges vve do, or refuſe to doe, vve need not feare the threates of anie vaine men; neither be amazed at any vaine titles of Church, ſacramentes &c. For this vve know, that there is no Church can excuſe vs for the breach of Gods law, before that great Iudge. Now then, ſeeing euerie member hath intereſt in the publike actions of the Church, and together ſhall beare blame for the defaltes of the ſame; and ſeeing all our communion muſt be in the truth, and that vve are not to be drawen by anie into anie willinge or knowen tranſgreſsion of Gods law; vvho can denie, but euerie particular member hath povver, yea and ought to examine the manner of adminiſtring the ſacramentes, as alſo the eſtate, diſorder, or tranſgreſsions of the whole Church, yea, and not to

1 Cor. 12. Rom. 12. 6. &c.

Pſa. 149. 6. &c.

Mat. 18. 20 Mat. 16. 19. 1 Ihon. 4. 1. Rom. 16. 17. 1 Tim. 6. 3. &c. 2 Tim. 3. 5. Col ß. 4. 17 Hoſ. 2. 1. 1 Ioh. 1. 6. 7. Heb. 10. 39

 ſome

ioine in any knowen tranſgreſsion with them, but rather to call them all to repentance &c. & if he find them obſtinate & hardened in their ſinne, rather to leaue their fellowſhip, then to partake with them in wickednes.

Neither doth the place 1 Cor. 11.28.29. THAT EVERIE one ought to examine himſelf &c. hinder either their Chriſtian libertie, or publike dutie; for theſe rules are generall, the wordes are general & alike giuen to euerie member, and vnto all the members of the Church, without reſpect or exception of any, either Paſtor or others. So that by this reaſon, neither Paſtor nor any, were to look vnto the life, conuerſation, & eſtate of an other: neither can theſe rules or wordes any way be reſtrained to one, more then an other; much leſſe may ſuch corrupt doctrines; and falſe concluſions be drawen from them: THAT BECAVSE euerie mā is to examine himſelf, therfore no man is to looke to an other. Euerie man eateth either to his owne ſaluation or damnation; therfore the open ſinnes of miniſter or people, do neither hurt the ſacramentes there adminiſtred, nor the godly conſcience of the receiuers. What ſenſe or ſequele is in theſe reaſons? what can be deuiſed more falſe or fooliſh? becauſe euerie one is to looke to his owne priuate eſtate, therfore no man may meddle with an other mans, or with the publike eſtate. Were he not as fooliſh that could be led or caried with theſe reaſons, as they that made them?

But being granted them, what kind of Church? what communion? what duty? what law or feare of God, would there remaine? If the ſecond were granted; that the open, yea the obſtinate ſinnes of others, do hurt neither the ſacrament, nor godly receiuers; what doth yt then ſkil who they be that adminiſter, or receaue thē, or where they be adminiſtred, whether in the popiſh or turkiſh aſſemblies: A godly man (as they count him) may reſort to what idolatrous or ſacrilegious aſſemblies he will; ſo he in his heart go to worſhip God, yt ſkilleth not what outward ſinn there be cōmitted, or he ioineth vnto, that hurteth him nothing. What blaſphemous helliſh doctrines are theſe? which take away at once the whole Teſtament of Chriſt, and word of God, or tollerate the open breach of them? which take away all Chriſtian libertie, dutie, & communion. May we ioine to open ſacriledge, & moſt heinous profanation of Godes ordinances, & that with the open wicked & impenitent, and not be guiltie? Call they this to examine our ſelues? or to eate to our owne ſaluation? they make a faire interpretation of, and collection from theſe places.

But might yt not better be compriſed within the examination of our ſelues, to examine & looke how we diſchardge both our publike and priuate duties towardes God and our brethren &c. which, how can I thinke I any way diſcharge vnto them, that ſuffer my brethren, euen before my face wittingly & willingly, to runne headlong into aſſured deſtruction, to eate their bane & damnation, yea & giue conſent thervnto. O what a cruel and vnmerciful part were this? Call they this to

keepe

eepe the vnitie of the Church? not to breake the fellowſhip &c. In
eed they ſay true; In thus doing in this cõmunion I ſhould not break
he fellowſhip, but euen for companie goe to hell with them. For (as
he Apoſtle ſaith) we which are manie make one bodie & one bread,
ecauſe we are together partakers of one bread.

But ô how much better ſhould we prouide both for them and our
lues, to examine wel, & declare vnto them what this action is, & how
ur ſauiour CHRIST hath not only inſtituted after what maner yt is to
e deliuered & receiued, but alſo who ſhould deliuer & receaue yt: &
ô ſhew them, how in this eſtate they remaining impenitent and obſti-
ate, there belong no ſacramentes or bleſſing vnto them, but rather a
earful looking for of iudgment, ſeing they both breake GODES lawes,
& deſpiſe GODES grace: & therfore the ſacramentes ſeale vnto them,
nd vnto as many as either deliuer the ſame vnto them, or participate
ith them in the ſame, the aſſured wrath of God; both for that they
leſſe & ioine vnto the wicked, & ſo become guiltie of all their ſinnes
ogether with them: & alſo cõmit moſt heinous ſacriledge, in breaking
he inſtitution of CHRIST, in deliuering the ſacramentes (as they pre-
end) vnto the open vnworthy, & ioining together with them therin. I
ope they are not ſo groſly popiſh, to ſuppoſe that the ſacrament can
anctifie the vnworthy receauers, & giuers: that in deed were no ſmal
iracle, that yt ſhould do more then CHRIST doth (whome yt repre-
nteth) eſpecially where the inſtitution is ſo wilfully & impiouſly bro-
en, as with them; where yt is deliuered to the open vnworthy, who
as the Prophet ſaith) defile that holy thing whatſoeuer they touch.

But ſay they, Charitie muſt thinke & iudge the beſt; yt muſt think,
hat in this heape of chaffe are many graines of wheat. Well yt doth
hink ſo; what of this? can thoſe graines either iuſtifie this ſacriledge,
ô ſet a loafe of filthie chaffe vpõ the Lordes holy table, or ſanctifie the
icked, this heape of chaffe &c. Surely, well ought charitie to border
yt ſelf within the compace of ſobrietie, and not peremptorily to
udge or determine of any, who belong to Godes election, and who be
eprobates (which God hath kept ſecret to himſelf) vnleſſe they ſee
heſe damnable ſignes of the ſinne againſt the holy Ghoſt, vpon them:
et cannot charity iudge or pronounce any to be graines of wheate, 1 Ibon. 5. 16.
hiles they lie together hidden & vnſeperated from this filthy chaffe,
heſe apparant wicked & wickednes; for charitie muſt be directed and
udged by faith, & faith by the word of God.

But charitie ought to iudge (ſay they) that euen the worſt, when they
ome to that table, are inwardly ſory, & ſecretly repent. But doth cha-
itie ſee this ſorrow & repentance? if not, how ſhould yt iudge, & per-
wade yt ſelf it is ſo? yea, and preſume thervpon to communicate with
hem, & receaue them vnto the table of the Lord? Charitie had need
aue a good ground in theſe high matters, & not walke by rote, leaſt yt
eſtroy both thẽ & yt ſelf: Charitie may not breake Godes lawes: their
innes are ſeene, knowne & publike, their repentance muſt be anſwe-

rable: ſecret repentance ſuffiſeth not the church for open ſinne; they muſt ſee and witneſſe the repentance, or els they muſt proceed without delay to excommunication. Charitie for no reſpect, can either linger, lighten, or take away Gods iudgmentes. It alwaies, euen in all cauſes ſaith: RIGHT *and true are thy iudgmentes, King of Saintes.* The iudgmentes of the Church & of al the faithful, are the iudgmentes of the Lord, which muſt be vprightly (without al earthly affection or inclination any way) executed, leaſt Gods wrath burne likewiſe againſt them, as we haue plentiful examples in the ſcriptures. How then ſay theſe blind guides, that the faithful ought not to meddle with the iudging of the wicked in the church? It is only Gods office to root out the tares. Their final iudgment, we with al humblenes remit vnto the
Deut.29. Lord, the Iudge of al. Their temporal iudgmentes the Lord hath cō-
29. mitted to his Church, & to euerie member of his Church, who are to
Deut.17.7. pronounce vpon them the iudgmentes that are written, and euerie member of the Congregatiō throw vpon them the ſtone of his iudgment and conſent. Therfore hath the Lord raiſed vp the thrones of DAVID in his Church; and ſet his Saintes vpon ſeates round about his Throne.

Yet for al this, the beginning and end of their ſong is: THAT the Church and table of the Lord, is not to be forſaken and left, becauſe of the wicked. True, for the wicked are to be chaſed and driuē from
Math.22. thence, where none may enter or ſtand, without his ſeene wedding
11. garment vpon him. But (as I haue beene often driuen to ſay) they that abandon theſe wicked peruerted aſſemblies, which will not be withdrawen from their ſinnes, but remayne hardned and obſtinate, leaue not the Church or Table of God, but preſerue the Church and
Heb.10.39 Table of God. They make not the ſchiſme which keep the faith, but they that forſake the faith: yea & the faithful, thus ſeperate, ought not for the ſinnes of theſe or any, to neglect or intermit theſe holy exerciſes of the Church, but to indeuor to haue them in al holy and pure maner, according vnto Chriſtes ordinance &c.

THE laſt ſhift & help they haue for receauing the prophane & wicked to the ſacramentes is: that we ought to deteſt & abhor their converſation in common bread, becauſe that is in their power & wil; but not for their ſakes to refuſe the ſacramentes, becauſe that is not in their wil. What can be more groſſe & fooliſh? know theſe men what
Heb.10.25 belongeth to the communion of Saintes? Is it in our power to refuſe him in conuerſatiō, to whome we ioine in the faith, & in communiō? Or may I abhor & driue him frō my table, whome our Sauiour Chriſt receaueth & admitteth to his table? Am I or my table holier then he or his? What a phariſaical pride were this? euē the ſame they exerciſed vnto the publicanes: where is now this charitie they erwhile ſpake
1.Pet.4.8. of? Loue couereth the multitude of ſinnes & wantes; let not him that
Rom.14.1. is ſtrōg deſpiſe them that are weake, but receaue them vnto him &c. inſtructing them with meeknes, bearing their burden &c. May they

then

en deſpiſe & abhor any that is held a brother, or auoid his companie
fore he be excommunicate, or haue forſaken the faith, & remaine
rdned or impenitent &c. what a prepoſterous dealing is this, to re-
aue the wicked vnto the Lordes Table, & to driue them from their
yne table. This is cleane contrary to the Apoſtles doctrine, which 1 Cor. 5.11.
ace Mr. CALVINE thought to eſcape and put away with this botche. 12.13.
e there teacheth, that if any which is called a brother, be a fornica-
r, or cõuetous, or a railer &c. ſuch one is both to be purged as leauen
t of the lampe, and alſo eſchued in ciuil meates: But ſuch prophane
wicked, which haue not yet imbraced the faith, ſuch are to be kept
t of the Church, and from the Table of the Lord, though otherwiſe
e are not ſo to abhor their ciuil conuerſation, ſeeing we may haue ſo
any occaſions thervnto, whiles we remayne in this world. Whether
w ſhall vve beleeue Mr. CALVINE or the Apoſtle, they being ſo di-
ctly contrarie. For the other point of forſaking the Table of the
rd, I inſiſt in that which is already ſaid, ſtill ſaying, they ought in
erie true Church to be kept from yt, eſpecially vpon obſtinacie,
ter admõnition.

BVT YET Mr. CALVINE thus giueth not ouer the matter, but indeuoreth to proue (that the godly may, & ought to cõmunicate with the open wicked, and yet ſhall not be defiled therby) by the examples of the Prophets, in the corrupt times before the captiuity; & of our ſauiour CHRIST while he liued heere, who in the moſt corrupt times refrained not the ſacrifices, prayers, or publike miniſtery of the Temple, for the wickednes either of prieſtes or people: but hauing regard to the vnitie of the Church, & vnto the ordinances of GOD, they held vp pure hands in a wicked aſſembly.

rſt I cannot perceaue that in all this Mr. CALVINE hath proued
at the Prophets, or our Sauiour CHRIST, haue at any time ioined,
nto, or with any vnlawfull or pulluted prieſtes or people, ſuch as by
e law of God ought not to adminiſter or offer in y Temple: neither
t to any vnlawful praiers or ſacrifices, which ought not to be offered
ere. And ſo all theſe examples are to no purpoſe alledged, & make
othing for him. For we ſtill, by the rules of CHRISTS Teſtament, hold
vtterly vnlawfull to receaue or reteine any profane or wicked per-
n, to adminiſter vnto, or cõmunicate with ſuch in the ſacramentes
nd that all, & whoſoeuer ſo doth, moſt heinouſly breake Gods law, &
e all guiltie of high ſacrileg &c. Into which manifeſt wilfull tranſ-
greſſions, neither the vaine titles of the Church, neither the falſe flag
f the goſpel & ſacramentes, ought to draw or allure vs.

As for theſe times vnder the law (wherof he ſpeaketh) the worſhip
f God then conſiſted in outward legall ceremonies concerning the
me, place, prieſtes, people, ſacrifices, Altar &c. with preſcript lawes
r euerie thing: which outward ordinances, if they diligently kept
obſerued, there was then no cauſe why ſuch ſacrifices ſhould be left,

inſomuch

insomuch as they were in that outward worshipp altogeather vnreproueable. Other faultes of maners, except such as outwardly defiled the bodie, or were contrarie to the lawes of the Temple, as bastardy, whordome, idolatrie &c. the priestes or ecclesiastical estate then medled not with. They belonged to the ciuil magistrates, whose office yt was then, both to censure & punish such offendors according to the law. Whiles then the ecclesiasticall lawes which God in that estate apointed, were duly obserued, there was no cause why the Prophets or any should refraine that worship: yet were the Prophets (which were apointed of God to instruct both the ecclesiastical & ciuil estate) to admonish and reproue the ciuil magistrates, and to cry out against them, & to denounce Gods iudgmentes against the one & the other, & to shew thē, that neither Temple nor sacrifice, neither fathers nor couenant could excuse or deliuer them frō the wrath & curse of God, whiles they continued in these sinnes, & deferred to repent.

Reuel.21.5. *2 Cor.5.17.* But now vnder the gospel, where al things are become new & spirituall, where CHRIST hath giuen vnto his Church, & vnto all his faithfull seruantes his powet & authoritie spiritually, to censure al manner of sinne & sinners; he hath giuen them his holy word, & made them *Exod.19.6.* *1 Pet.2.5.* all Kings & Priestes thervnto; he hath cōmanded them to watch, and diligently to take heed, that no profane or wicked impenitent person be admitted vnto, or kept in his church: but diligently to watch both without & within, that the one sort be kept out, the other cast out of his Church. The legal pollutions, leprosies, vlcers running issues, infections, & vncleane diseases, for which then the people were seperated from the Temple & the Congregation; are now in this Church all maner knowen sinnes, obstinatly held & maintained, which are far more infectious & contagious vnto the soules of the whole Church, then those filthy diseases were vnto the bodie. Neither is the Lord *Heb.12.15.* our God lesse ielous, or will be lesse offended, for keeping such in his Church, & admitting them vnto his table now, then he was in those daies, when the leprous, plaguy, or polluted were kept in the Congregation, & admitted to the altar: especially seing he hath now giuen as great charge, as prescript lawes, both whome, when, and how to cast out, as he did then. So that, as abhominable should our worship and offring now be vnto the Lord, & all we in as great blame: (seing vnto all his seruantes this charge, this watch, this power, these lawes are giuen) as they in the former times, for the transgressions aforesaid.

But now peraduenture, these disciples of Mr. CALVINE will from their maisters mouth affirme (for so in deed his wordes and writings apparantly import, els as we haue shewed these examples are brought to no purpose) that the Prophetes & our sauiour Christ, in those most sinful times, where al estates & persons were throughly & wholy corrupt, al the lawes of God, both concerning the Church and common welth, the worship of God & ciual conuersation boldly broken by al, without any regard or cōscience: that yet in these times the Prophets

& our

and our Sauiour CHRIT cõmunicated with theſe prieſtes & people in theſe ſinnes, and were not defiled with their ſinnes, but held vp pure handes amongſt them. Before I ſhew the manifeſt vntruth, the peſtilent errors & vnſufferable blaſphemie of theſe doctrines, I demaund of them how they proue, that the Prophets and our Sauiour CHRIT communicated in theſe times with theſe prieſtes & people thus defiled and corrupted, thus openly breaking Gods lawes & ordinances, both concerning his worſhip in the Temple, & the gouernment of the commõ welth. I ſee no proof alledged, except yt be this: they built not other Churches, they erected not other Altars where they might haue their ſeueral ſacrifices. What of all this? They built not other Temples & Altars, therfore they cõmunicated with the abhominatiõs in the Temple; they had no priuate ſacrifices, therfore they reſorted vnto the polluted and corrupt ſacrifices, vſed at theſe times in the Temple: Are theſe their beſt reaſons? that becauſe they did not one ſinne, therfore they did an other: Can theſe men find no meane courſe? What if the Prophets in theſe times did neither of both? ſhall not the ignorance, falſhood & boldnes of theſe men then apeare, which thus ſlander the Prophetes, falſifie & peruert the ſcriptures, to maintaine theſe damnable errors, & wicked dealinge. The firſt they themſelues confeſſe & alledge: the ſecond (though they bring no one place of ſcripture to approue) I thus by euident teſtimonies, both of the ſtories & of the Prophetts themſelues, diſproue. In the time of King ACHAS, when the Lords brazen Altar was remoued & ſet aſide, a new Altar, after the forme of that at Damaſcus was brought in, and vſed in the place of the other. The prieſtes that ſerued therunto, offred alſo vpon other Altars which were ſet vp by that wicked King to other Goddes &c. Likewiſe in the time of MANASSES & AMON, when Altars, groues, & high places were built vnto Idols, the prieſtes attended them, & other Altars (which the Lord had forbidden) brought in & ſet vp in the courtes of the Lord. In the times of IEHOACHAS, IEHOIAKIM & ZEDEKYAH, when the Idoll of indignatiõ was againe ſet vp in the vtter court of the people, in the next court of the Leuites were painted vpon the wall the ſimilitude of all creeping and abhominable things, as alſo all the Idols of the houſe of Iſrael, & the 70 antientes burning incenſe vnto thẽ: yea where the womẽ woue hangings for the Egiptiã Goddes, & mourned for TAMMVZ: yea yet neerer the preſence of the Lord, in the court of the prieſts, euen at the verie dore of Temple of God, they turned their backes vpõ God, & with their faces towardes the eaſt worſhipped the Sunne. I would here demand of the learnedeſt of theſe prieſtes, whether they thinke that in theſe times the Prophets communicated with theſe prieſtes? or how they can proue yt?

2 King. 16. Ezek. 44.

2 Chron. 33 2 Chron. 36 Ezek. 8.

The contrarie is to be proued, both by the lawes of God, which forbad them to touch any polluted thing, eſpecially to keep themſelues vndefiled with the filthines of idols &c. & alſo in the ſtories of Hezekiah, and Ioſiah; Hezekiah in the beginning of his raigne, finding all

thinges thus defiled & corrupted, called ſuch godly Prieſts & Leuites, as had in his Fathers time refrained the Temple, & left off to adminiſter, & exhorteth them to loke & addreſſe theſelues vnto their charge which was cõmitted vnto them by the Lord, to ſanctifie themſelues, to purge the Temple, and caſt out the abhominations his Father had brought in &c. which we reade by thẽ to be done, & the whole houſe & land purged by ſolemne ſacrifice: And after that, the feaſtes which had before bene intermitted, were againe renued & orderly kept. Iosiah alſo, after he had purged the Temple, caſt out & defaced the idols, placed & reſtored the prieſtes & Leuites in their due orders, ſtrook & renued a couenant with the Lord, ſummoneth the Prieſtes, Leuites, & people againe to the due keeping of the feaſtes cõmanded in the lawe. And 2. *Chron.* 35. 3. (according to TREMELIVS his tranſlation) he ſaith thus vnto them. *But he ſaied vnto the Leuites preparing* the holy thinges of the Lord for all Iſrael, ſet, or put them before the holy Arke, in this houſe which SOLOMON the ſonne of DAVID King of Iſrael hath built: It lieth no more vpon you a burden to be caried vpon your ſhoulder: now ſerue IEHOVAH your God & his people Iſrael. In which wordes he calleth the Prieſtes, Leuites, and people to the law and inſtitution of God *Deut.* 12. 5. &c. *Leuit.* 17. 3. &c. that now all their feaſtes and ſacrifices ought to be brought and kept before the Lord in his Temple, orderly according to his law, & not as when the Ark might be remoued, to be kept in ſundrie places, neither yet as in priuate houſes, as in the time of the corruptiõs where the Lord bare with them, as if they had beene in Egipt in priuate houſes.

Now for the third time of IOZIAH his ſucceſſors, let the 9. Chapter of EZEKIEL be conſidered: where we find al iudged & damned to deſtruction, which were defiled with theſe abhominations; & only thoſe marked by the Angel with the writers ynckhorne, & ſaued, which kept themſelues pure from, & cried out againſt thoſe abhominations: likewiſe his 16. & 23. Chapters, where the Lord pleadeth againſt them as againſt an harlot which had forſaken her huſband, & left, yea murdered her children; and therfore that his faithful ſeruantes ſhould iudg them not as the Church of God (as the falſe Prophets then & now do) but as harlots & as murtherers &c. His whole Prophecie is plentifull in this Argument, ſhewing all to be defiled and abhominable by theſe ſinnes, & that the glory of the Lord vtterly abandoned both the Temple & the Citie. All the Prophets in all their writinges abundantly ſhew, that the faithfull refrained in theſe corrupt times, & infinite reaſones might be drawen from thence, to proue the ſame: but I hope, that which hath beene already alledged, ſufficeth in this point. Now I would only know of theſe learned diſputers, which bring theſe examples of the Prophets & our Sauiour Chriſt, thinking therby fully to conclude the matter, and to driue the naile to the head: whether if they ſhould haue cõmunicated with theſe wicked and defiled prieſtes and people, they ſhould not alſo haue ſinned, and beene polluted? If

they

they denie that yt had beene no ſinne in them, and that they ſhould not therby be defiled (as Mr. CALVINE in his wrirınges doth) then I bring the manifeſt lawes of GOD againſt them; where yt is written, that no polluted perſon might either adminiſter, or offer in the Temple. This then being vnlawful for the prieſtes or people to doe, muſt needs alſo be vnlawfull in the Prophetts which were not ignorant of this law, to ſuffer or conſent vnto &c. It is alſo written in their law, that whoſo touched any vncleane thing or polluted perſon, was alſo defiled therby: yea what holy thing ſoeuer ſuch polluted perſon touched, whether fleſh or oile, was defiled and abhominable. How then can theſe men ſay, the Prophets willingly ioining to ſuch open breach of the lawes and ordinances of the Temple, touching and mingling themſelues with ſuch vncleane and vnlawfull prieſtes, people, and offrings, were not both defiled herein, & tranſgreſſed Gods lawes?

If they ſay the Prophets communicated not in any vnlawful action, or with any polluted perſon, then to what end do they bring and vrge their examples, to draw vs to ioine with them in open and knowen tranſgreſſion. Yf they ſay they communicated with the prieſtes that adminiſtred in the Temple in theſe corrupt times, then could yt not be, but both the prieſtes and they, muſt needes be defiled with the idolatry and abhominations that there were ſet vp, as aboue is ſhewed. Now nothing can be a greater tranſgreſſion, or more filthy and contagious defilement, then to ioyne to idolatry, or idolatours. Neither can any be a greater allowance of ioyning vnto them, then to make them our mouth or miniſters vnto GOD, or together with ſuch, to ioyne in any action concerning the worſhip of God. Thus then yt muſt needes be: that the Prophets (if they communicated or offred, by, or with ſuch corrupt prieſtes and people) grieuouſly with them tranſgreſſed, and were together with them defiled, neither could they iudge or cry out againſt the ſinnes of the time, when they themſelues were alike guiltie and partakers with them in theſe ſinnes. With what conſcience then or feare of God, can they perſwade vs to ſinne, by the Propherts examples? May they not as well by the examples of the Patriarches DAVID &c. perſwade vs to inceſt, adulterye, murther? if yt were ſinne in them, ſhal yt be leſſe in vs? are theſe ſcriptures and examples well vſed or applied by them?

But how wil they now doe, when euen that ſtone which they had ſet vs as a triumphant monument of their victorie, is rouled vpon their head, and ſhall grind them to duſt, except they retire and repent. For whiles they affirme our Sauiour CHRIST to haue communicated with the wicked polluted prieſtes & people in feaſtes and their ſacrifices, & that at ſuch a time (ſaith their Author) as al eſtates were throughly corrupt and deſperatly incurable; how ſhal they in this caſe cleare him of grieuous ſinne and pollution, or themſelues rather of moſt accurſed and vnſufferable blaſphemy? Great corruption there was no doubt in

the ciuil estate, by reason that the ciuil gouermēt was in the Gentiles handes, the prophane Romaines that knew not God; and therby also great slacknes & defaultes euen amongst the priestes & rulers of the Tēple, as apeared by the sectes & errors amongst them, by the many traditions brought in, & yᵉ great & more waighty things of the law, as mercy & iudgmēt, neglected. Great also was their blindnes, hardnes of heart & obstinacie, which not only did not acknowledg, but refused & murthered the Lord of life himself, that flourishing tree of all righteousnes, that innocent, in whome was found no sinne. Yet notwithstanding al this, I cānot find by the hystories of the Euāgelistes, but that the outward ordināces of the Temple were indifferetly well kept and obserued, especially about the time of Christes birth, when were found diuers godly priestes & holy, iust men & women, that administred & offred in the Temple.

To take all doubt & controuersie away, the holy Ghost recordeth, that all thinges about him, were done according to the law. We reade
Luke. 2.39. also that his parentes accustomably resorted vp to Ierusalem, at the feastes; which, they being godly, would not haue done, if they had not beene kept according to the law. So that heere was no apparant or lawful cause, to driue away the godly frō the Temple & sacrifices: neither any comparison betwixt the outward estate of the Temple, & the outward estate of those Congregations which receaue and admit the open wicked & vnworthy to the sacramētes, & wil not be admonished or redresse the same. But to come to our Sauiour Christes person: I reade not any where, that he communicated or offred with the priestes & people in the Temple; neither bringeth Mr. Calvine, any proof therof, saue that he wēt vp vnto the feastes. But we reade not that he went vp to offer or communicate with them according to the
Ioh. 5.16. law, but rather to teach & instruct them, & to call them to repentāce
18. & amendment of life. We euerie where reade, how sharply he repro-
Ioh. 7.8.9. ued both priestes & people; insomuch as they, euen at the beginning
10.11.12. of his ministerie, sought to kill him; which they would not haue
chapters. done, if he had consented or communicated with thē. We reade not yᵗ either he or his disciples, no nor Iohn the Baptist receaued or baptised any, but such as repēted & beleeued. We see, that neither he nor his disciples kept the traditions or customes of the Iewes, of washing, fasting &c. We see, that he receaued such as the Iewes had excommunicate, namely the blind man; & after their obstinacie was apparant, both seperated his disciples from them, & openly euerie where denounced against them. We reade againe, that they sought to kill him, because so many went from them after him. As for his going vp to their feastes, yt is apparant, that yt was not to offer and communicate with them, so much as to teach the people, there hauing the fittest oportunitie, and greatest concurse. He went not according to the order of the law, but sometime at the midfeast, somtime not at all. We may see in that discourse Ioh. 7. betwixt his kinsfolk & him,

both

both by their ſpeach, and his anſwere, that his cuſtome was not to goe to offer, ſo much as to teach. When he came there, he reproued and reformed ſome things amiſſe, as the tables of the mony changers, and them that ſold doues &c. In the great day of their feaſt of Tabernacles, he called them from their ſuperſtitious drawing water in their well of *Siloam*, vnto himſelf, that liuely ſpring of liuing waters &c. As for their feaſt of the Paſſouer, he kept yt not with them, but a part by himſelf with his diſciples, in a priuate place. To which reaſons if we add the continual debate and hoſtilitie betwixt him, the prieſtes, phariſeis, & their proſelites, and all ſortes of miniſters & rulers of the Tẽple, with the maner of their reaſoning, their ſpurning againſt him with enuie, he confuting their errors, & conuincing their wickednes with power, yea iudging and condemning them for their wickednes, obſtinacie, crueltie, & cõtempt of God & his word, as in the 21. 22. & 23. chapters of *Mathew* apeare. By all which reaſons & circumſtãces, & many other that may be drawen out of the Euangelie, I thinke we may rather deeme, yea cõclude, that Chriſt did not cõmunicate with thoſe wicked prieſtes and people at their feaſtes and ſacrifices, rather then vpõ Mr. CALVINS bare report, to beleeue he did. But whether he did, or did not, yt were blaſphemie to thinke or affirme, that he euer ioyned vnto them in any actiõ, where they brake the leaſt iode of his Fathers law: for then ſhould he be with them guilty of tranſgreſſiõ & ſinne as is aboue proued; & then the mõſtrous doctrines that would inſue hereof, no chriſtian eares can endure to heare. And ſure their ſinne is not much leſſe, which goe about to draw ſuch poiſoned doctrines & diueliſh cõcluſions frõ him, to make him an author of ſinn, yea of moſt impious ſacriledge and profanatiõ of Gods name, and all maner headſtrong wickednes & abhominatiõ, which theſe wretches would couller & tollerate, vnder his name & examples.

Thus hauing diſpatched theſe foraine cauils, of theſe our Engliſh Romiſh prieſtes, not ſo much for their ſakes (to whome by Mr. CALVINS owne iudgmẽt they apertaine not) as for the truthes ſake, which by ſuch falſe & ſmoky reaſons is grieuouſly obſcured; yt is now high time wee looke homeward vnto the preſent matter in hand: namly, by the rules of the word, to examine this their church of Englãd. Which as we haue found to conſiſt of al the prophane and wicked people of the land; all, without any choice or differẽce, being alike receaued & nouriſhed in the bozome of their Church &c. ſo if we by the rules of Chriſts Teſtamẽt duly examine this their ſlanting miniſterie, wherof their Church ſo boaſteth; I doubt not but that we ſhal find them as counterfeit, prodigious, antichriſtian, and rightly fitting to this monſtrous confuſe bodie of the multitudes, this harlot, their Church ſitteth on. Which miniſterie to deſcribe in their coullers, were a fitter Argument for a ſtage play, to bring forth theſe hypocrits out of their dennes, and to make them play their partes in the light; then for any ſober & chriſtiã diſcourſe who abhor to raue in their vncleane cages

& filthy kennels) yet that they may the sodainlyer apeare of what sort they are, & we the soner haue done with them: let vs first cõsider what maner of officers CHRIST hath apointed in the Church of God; then, how these ought to enter; then how to administer: and so briefly by these rules examine the ministerie of their Church of England.

Philip.1.1. *1 Tim.3.* *Titus 1.Rom.* *12.7 8.* *Act.6.1.* *Tim.5.17.* *Act.20.28* *1 Thes.5.12.* *1 Cor.12.7.* *1 Tim.3.* *Act.6.Act.*

The ministerie apointed vnto the gouernmẽt & seruice of ye Church of CHRIST we find to be of two sortes, *Elders* & *Deacons*: the Elders, some of them, to giue attendance vnto the publike ministerie of the word & sacramẽtes, as the *Pastor* & *Teacher*: the other Elders together with them, to giue attendance to the publike order & gouernmẽt of the Church: the *Deacons*, to attend the gathering and distributing the goodes of the Church. Now these Officers are first duly proued, examined, & compared by, & to these rules set downe in the Testament of CHRIST, both in apparant graces, by the manifestation of the spirit, as also in al vnreproueable conuersation, witnessed, & wel aproued vnto that flock, of which they are chosen to serue & attend. This done with praier & fasting, they are chosen & ordened in the same Congregatiõ, by publike consent. They being thus chosen & ordeined by all, are now diligently & faithfully to execute their office vnto all, not preiudicing the libertie of any, ambitiously assuming any inordinate authoritie, or abusing or neglecting their office, neither holding or executing yt, in regard or in respect of person: but vprightly and indifferently performing yt vnto all men, as in the eies of God, whose word they purely and sincerely teach, faithfully & precisely obserue, to their vttermost knowledg and power. If in any thing they transgresse or offend; they are, as well as any other members, liable to the censure of the Church: which is, to reproue, depose, or excommunicate them, according to the qualitie of the sinne, & estate of the offenders &c.

1 Cor.4.2. *2 Cor.10.8.* *Act.20.* *1 Pet.5.2.3.* *4.2Cor.13.* *8.Ioh.9.* *1 Cor.11.1.* *Phil.3.17.* *1 Tim.5.21.* *&c.* *2 Tim.5.20* *Col.4.17.* *1 Thes.5.14* *Rom.16.17.* *18.1 Tim.6.* *3.4.5.* *2 Tim.3.5.* *Titus 3.10.*

Now to come to the ministerie of the Church of England, which is so manifold & diuers, as I know not how to begin to describe yt. But let yt first be diuided into these 3 sorts: 1. *Reigning* or *Gouerning*. 2 *Seruing* & 3 *Collegiate*. 1. Of the reigning & gouerning ministers, are Arch-Bishops Lord Bishops, Arch-Deacons, Chancellers, Commissaries, all of the high Commission, as likewise such ciuil Doctors, Proctors, Registers, Scribes, Pursuiuantes, Sumners as attend vpon their Courtes of faculties, prerogatiue, Archies, delegates &c. 2 Of the seruing sort, are Parsons, Vickars, Curates, hireling Lecturers, vagrant & mercenarie Preachers, house priestes, Chaplens, half-Priestes or catechisers, Churchwardens, sidemen, questmen, parish Clarkes. 3 Of the ministerie collegiate, are Lord Bishops, Deanes Sub-Deanes, Prebendaries, Canons, petie *Chãnons*, Gospellers, Pistellers, Singing mẽ, Singing boies, Vergiers, Sextines. This diuisiõ I suppose, wil wel neere suffice for their officers. But now, how to diuide or distinguish their offices, I know not; I am so vnlearned & ignorant of such great secrets, & high misteries. Neither yet haue I skil to marshial thẽ in their degrees of honour, which (I haue heard say) they haue, both in the cõmon welth, & in their schooles; as

their

eir Primate, their Mettopolitane graces, their Palatine Lordbiſhops their Baronny Lordſhips: al which I weene be Peeres of the realme, eſtates of the Land. Now there are alſo certayne Doctors of diuitie, & Bachelors of diuinitie, which haue many great priuileges & ogatiues, of the cappe, the ſkatlet gowne, the hood, the habbite, the ppet &c. the ring, the chaire: the one of thē, being a Kinghts fellow, e other an Eſquires in any ground in England. Alſo how capable eſe are by ſtatute of how many benefices, I cannot tell.

Neither haue I the cunning to deriue their genealogies and pedeies, as they tooke beginning in the ages ſucceeding the Apoſtles, in e firſt 4. or 500. yeres: only becauſe I want that deep learning, I muſt ntent my ſelf to goe to that old book of Gods word. There in deed remember *Reue.* 9. that I read of a Sar that fell from heauen vnto the rth, which had the key of the bottomles pyt giuen vnto him; who hen he had opened that bottomles pyt, there aroſe the ſmoke of e pyt, as the ſmoke of a great fornace, wherwith the Sunne and e aire were darkned. Out of which ſmoke of the ſaid pyt, I read, at al theſe monſtrous, armed, crowned, poiſoned Locuſtes & Scorōns iſſued &c. Now as they tooke beginning with *Antichriſt*, vnder eir king Απολλυων *Apolluon*: ſo tooke they increaſe together with him. or when Sathan had enthronized him, giuē him his high Cōmiſſiō, made him his Lieftenāt general in earth &c. then theſe his Peeres captaines compaſſed about & guarded his throne, & did miracles fore the Beaſt, deceauing with the effectual power of their errors, l ſuch as receaued the Beaſtes marke, or worſhipped his image, and ried forth his image far an neere, and ſet yt vp in al places where his erſon could not be, & cōpelled al both ſmal & great, rich & poore, receiue the Beaſtes mark & worſhip his image: this I read in the 13 f the *Reue.* Now in the 16. Chapter of the ſaid booke, after that y vis of Gods wrathful iudgmētes had beene powred out vpō the earth, pō the ſea, vpō the riuers & fountaines of waters, vpō the Sunne vpō e Throne of the Beaſt, vpon their great riuer Euphrates; I read, that eſe vncleane ſpirites that came out of the mouth of that Dragon, d out of the mouth of that Beaſt, and out of the mouth of that falſe rophet, which are yᵉ ſpirites of Deuils, working miracles; ſhould goe rth vnto the kings of the earth, and of the whole world, to gather em vnto the battel of that geat day of God almightie: yea and in e 17. of the *Reuelation*, that they ſhould cauſe theſe kings, thoſe ten ornes, to hate the whore, to make her deſolate and naked, to burne e whore with fire, euen that faire harlot, of whoſe cup they had runke, and with whome they had cōmitted fornication ſo many eares before? and to giue their kingdomes, power, and authoritie vnto the Beaſt, vntil the wordes of God be accōpliſhed. In the 19. & 20. hapters of this ſaid booke, I read; that they, together with all the oſtes of theſe kings that thus make warre againſt yᵉ Lāb, & beſeege e beloued Citie & the tētes of the Saintes round about, ſhalbe take

1. *Theſſ.* 2. 9. &.

caſt into a lake of fire & brymſtone, & there to be tormented together with that Dragon, & that Beaſt, & that falſe Prophet, day and night for euermore. And loe, thus haue we brought theſe fellowes home againe, euen to the place where we found them. For out of the bottomles pyt they came, & into that fierie fornace they ſhal. Let them that liſt more curiouſly to ſearch, inquire after them in their *Centuaries* and *Annalles*: yt ſuffiſeth me to know, that they came out of the bottomles pyt, that they belong not to CHRISTES kingdom, that they are ſtrangers there, & haue there neither name, place, nor office. We find in the Church of CHRIST no mention of theſe rufflers, they are not members of his bodie, they are neither Paſtors, Teachers, Elders nor Deacons: but euē of late before our eies, theſe ſelf fame officers, Courtes, attendantes, euen from their Primate Arch-biſhop to the pariſh prieſt, & ſo to the Sumner, adminiſtred vnto the whore of Rome, & had their originall frō the Apoſtatical ſeate of ANTICHRIST. How then ſhould they thus ſodenly become the members of CHRIST, yea rulers of his houſe whether he will or no? who not only thruſt in their parſons by intruſion, but theſe monſtrous offices, Courtes, & Cannons, neuer read of, neuer heard of in the Teſtament & Church of CHRIST.

For there we find no mention of any other Arch-biſhop or Lord Biſhop, then that chief ſhepheard & Lord of life, CHRIST IESVS vnto whome euerie knee ought to bowe, and euerie tongue confeſſe. But theſe blaſphemous Beaſtes, or rather heades of that Beaſt, are not aſhamed to arrogate vnto them CHRISTES names and titles, which are written vpon them as names of blaſphemie, that the ſcripture might be fulfilled: which titles & honors, they blaſphemouſly would defend with this ſcripture, which is ſpoken of the office & perſon of the ciuil magiſtrate: *I haue ſaied, ye are Goddes, & ye all are the children of the moſt high.* Pſa. 82. 6. although our Sauiour CHRIST hath expreſly, with his owne mouth ſaid to his Apoſtles (thē whome I am ſure theſe are neither greater nor better). *The Kinges of the Gentiles reigne ouer them, & they that beare rule ouer them are called bountifull, but be ye not ſo: but let the greateſt among you, be as the leaſt, & the chiefeſt, as he that ſerueth.*

Reuel 13.
Reuel. 17.3.
Luk. 22.24
Iob. 13.12. &c.

Now whē they cannot defend their pride & blaſphemie by the word (which glaſſe moſt liuely ſheweth, euē to their owne eies & cōſciences the ouglines & heinouſnes of their ſinne) they then runne to their laſt ſhote anker, to vphold their tottering ſtates by the Princes donation. Which if yt were ſo, were but a weake defence for them, againſt the wrath & iudgment of God that condemneth them, & a mightie ſinne (& yet no noueltie) for the Kings of the earth to giue their crownes vnto the Beaſt &c. But I would heere know of them, whether any Prince may lawfully giue that vnto thē, or they receaue that, which CHRIST hath denied them, yea & carefully auoided in his owne perſon, leauing them an example &c. & why by the donation of the Emperour CONSTANTINE, the Popes ſupremacie may not be as well iuſtified: then I would heere know, how they can auoide the crime of ſlandering the

Prince

rince, which lay this charge vpon her: which in deed is due to their
oly father the Pope, who whē he receiued of his father the diuel his
thoritie & great power, magnificently dealt these honorable titles
offices to these his natural sonnes proceeded frō his owne mouth
throne, many himdred yeres before Queene ELISABETH was born.
Now as we find their names & titles blasphemous, so if we looke
el into their offices, we shal find them no better. Of the ordinarie
tablished permanent offices, Pastour, Teacher, Elder, which are *Act.20.28*
ouersee, and administer vnto that flock, of which they are orderly *1 Pet.5.2.*
hosen &c. these are not; who some of them stādes a Primate or Pope *Rom.12.7.8*
nto the whole land, some other a Metropolitane ouer half the land,
e least of these Anakims ouer many hundreth steeples, Churches
s they say) therfore they haue none of these ordinarie offices, which
nly now remaine. As for the extraordinarie offices of Apostles, Pro- *Ephe. 4.11.*
hetes, Euangelistes, which God at the first vsed to the carijng forth
his truth, the gathering together & setting in order of his Saintes
we find Ithem (Apostles I meane & Euāgelistes) altogether ceased,
now needles; insomuch as the foundatiō is already fully & soundly *1 Cor.3.10.*
yde, as also al ordinances & orders which the Church is to receaue, *11. &c.*
pressly set downe & manifested in the Testamēt of Christ; to which *2 Tim. 3.16*
Churches are now, for their directiō in al thinges, wholy referred. *17.*
As for Prophets, their office was neither definite nor permanent, *Act.20.32*
ut by peculier & extraordinarie reuelatiōs, according to some espe- *Act. 14.23.*
al occasions of the Church; wherof I suppose these men (who are so
notant of, & rebellious against the reuealed wil of God) haue smal
ccasion to boast. But if their madnes should proceed so far, we leaue
heir discouerie & iudgment to the law of God, written *Deut.13.1. &.*
postles I suppose they are not; hauing neither any immediate cal- *Gal. 1.1.*
ng from God vnto their Apostleship (vnles as they in their inscrip- *Act.1.24.*
on of their titles and stile doe write: IOHN *by the permission of God and*
wer of the diuill Bishop of such a place) and so as the Apostle saith are *2 Cor.11.13.*
alse Apostles, laying not the true foundation, but a new found- *&c.*
ion, euen their holy father the Popes Cannons, and the deuilish in- *Gal. 2.4.5.*
unctions of their blasphemous high Cōmission: whervpon & wher- *& 6. Chap.*
y, their Church is built & ruled in all thinges. Now to their office *1 Cor.4 17.*
f Euangelistes, they want their Apostolical sending, also their worke *Phil.2.19.*
nd building declareth, that false Euangelistes & deceitful workmen *&c. 1 Thes.*
hey are, that keep not that true patterne, which the Apostles prac- *3.2. 1 Tim.*
ised & left to all the Churches; but according to their owne fancies *1 3. Titus 1.*
et vp & pluck downe, what & when yt pleaseth them, as all their ac- *5.*
ions declare, hauing no one pynne, naile, or hooke according to the *1 Tim. 5.21.*
rue patterne in CHRISTS Testament, or in right frame; which if I *2 Tim. 1.13.*
uld here indeuour in particular to declare, yt were to goe about to *2 Tim. 4.5.*
mptie that foule sinke, euen the bottomles pyt, from whence they
ame: sufficeth yt heere to haue shewed their names, offices, authori-
ie, not to be of God, neither to belong to CHRISTS Church. Therfore

we need not be further inquisitiue, either of their callings or doings, seeing they belong not vnto vs, were yt not to cal them, or so many of them as belong to Gods election, vnto repentance, to leaue their accursed trade and offices &c. as also to call such of the people, as belong to the kingdom of Christ, from their apostatical & antichristian throne.

What hath beene said of the names & offices of these magnificent Prelates these great Lords; the same (for auoiding tedious repetition) is to be iudged of al the crue of their associates, assistantes, attendants inferior priestes & officers: of whose names or offices, we find no mẽtiõ in Christs Testamẽt, no vse or place in Christs church. yet because some of them make a fairer shew in the flesh, & vnder counterfait shew of holines deceaue the simple, & leade, captiue many a stule, I wil leaue for a while these great peeres & mightie estates, with all their collegues & followers in their grosse wickednes, which is apparant and odious vnto all men, in whome is any sparck of light or grace; and wil now addresse my self to pul of the visardes of these disguised hypochrites, these rauening wolues which come to vs in sheepes clothing, vnder glorious and swelling titles of Pastors, Teachers, Preachers and Ministers of the gospel, men of great learning, of very holy life, and of great sinceritie, seekers & sighers for reformation, such as abhor and cry out against the Bishops & their proceedinges, &c.

These Pharisеis, these Sectaries are they, which mislead the people in their crooked and bye pathes of death, & wil neither lead them nor suffer them to enter into the peaceable & strait waies of the Lord, but keep them alwaies learning, & neuer bring them to the sight or acknowledging of the truth &c. as when we come to examine their manner of theaching, shal appeare. In the meane while, let vs a little goe back againe (as yt were) that we may the more orderly proceed, and consider in a word or two, of these Rabbines persons, education, learning, training, wherby they are made fit to these great offices; then of the offices themselues, & of their calling & entrance therunto; last of al, of their administration, how they behaue themselues therin. And this, but by way of a summarie and most brief recital; ffor if I should stand to lay open their dealing at large, though yt were without either prouing or disprouing (for this in matters so manifest need not) yt would make in yt self a most large discourse, and were a subiect too great for any mans capacitie to handle, to set downe their monstrous transgressiones & disorders in particular, much more in their heinousnes & indignity, which do euen fil the great flyng boke of Gods curse, the Prophet speaketh of. But to giue you a blush of some of them, and to open you a way the better at your further leasure, by your further and more diligent search, to looke into their dealings; I wil (God so willing) of many, set you downe a few.

First

FIRST FOR their persons, we find them all generally the seed and
fspring of the vnbeleeuers, of men without the faith without the
hurch, of these confuse idolatrous multitudes aboue spoken of, &
the vnchristian education of these ympes maketh manifest; who,
uen from their cradles, are nourished in al maner of prophanenes,
eatheniſme, vaine & vngodly sciences & literatureostētation, pride,
nore then monkish (that I say not) Sodomitish idlenes, superſti-
ō, idolatrie &c. This, their vngodly nurture in their cōmon scholes
where they must learne the latine or greeke tongue from lasciui-
us Poets & heatheniſh philosophers) sheweth euidently. With this
quor are their pitchers at the first seasoned: when they haue beene
ell nouseled in these, aud haue orderly passed to the higheſt forme;
en are they fit for one of the Vniuersities, where they being placed
some one Colledg (as they tearme them) or other, after they haue
eene solemnely *Matriculate* and sworne vpon the Proctors Booke to
eir mother the Vniuersatie, to cōceale and keepe close her secretes
mysteries, as also to be obedient to her statutes and orders; the-
are they trained vp in Logick, Rhetorick, & Philosophy: which lear
ings they draw from *Aristotle & Cicero*, and such like. There they
arne to reason and speake by art, by Sylogisines and Tropes; which
tes when they haue gotte (or at the least, spent some apointed time
the Vniuersites) then they commence Bachelors or Maisters of
t. Now if they continue still with their mother, and giue their
inde to the studie of diuinitie (as they cal yt) which is as much to
y as the rearding of mens writinges, such as are best esteemed of in
eſe times, with those feathers they flie, aud with those eies they see:
hich bookes being taken from them, they are as mute as fishes, as
ind as moles.

But when once they are growen skilful in this traditional diuini-
e, that they dare vndertake vpō some moneths warning, to speake
n howre vpon some text, and that they dare truſt their memories
deliuer no worse stuffe then they haue read in the commentaries
nd common places of these Authors: then vpon a litle practise they
row bould to set vp their bylles of chalenge vpon the schole dores,
at they purpose to dispute for their degree, and to maintaine
ertaine hard pointes of diuinitie, generally consented vnto, and re-
eaued of all men: which questions, as also the whole scriptures,
uſt in these their schooles & disputations, be vnsufferably corrup-
d, abused, wrested, peruerted, blasphemed according to the lustes
these Philosophical & heathen disputers; which heer must han-
le, diuide, vtter and discusse, according to their vaine affected artes
Logick Rhetorick.

Wel when they haue thus performed their artes, either *in Luce* or
tenebris, and that their solemne day of their commencement draw-
neere; there some worthy Chaplen or other, to winne the spurres,
a Deanry at the least when yt falleth, vndertaketh to defend *Non-*

 residencie,

residentie, or *Pluralitie of benefices*; or some other, to confirme the faith of the Church of England, vndertaketh to defend, THAT the apostolicall discipline (as they tearme yt) or gouernmẽt & order which is set downe in CHRISTES Testament for his Church vnto the worldes end, is not perpetuall or of necessitie; but may be altered according to the will of Princes, estates &c. & also that CHRIST descended into hell, during that time his body laye in the graue. These & such like damnable heresies and blasphemies, are confirmed in the eies of the whole land, who resort thither to see this stage play, where the fencers fight bootie, the persons that shall dispute being purposely apointed, the time set how long they shall dispute; the dogs being to be puld off, either by masse vicechancellor or Mr. PROCTOR, as the arguments by any thing strong or the disputers distressed. Now here must also be considered, that al these prizes are plaied in latine, that the learning may the more, and their folly the lesse appeare, least euen the common people should hisse them of the stage, if they spake english. But why doe I thus reueale their mother OSYRIS secretes: some of them will say I am an vnnatural child, an ill bird &c. when I come there mine intertainement shalbe accordingly for this geare. Well I am content h eere to cease, yt neither being my purpose, nor to the purpose heere, to set downe all their magical ceremonial rites, vsed & due vnto such seueral degree &c.

To returne therfore againe to these our commenced diuines, who when they haue once gotten this degree vpõ them, there is now neuer a benefice in a shire, but if yt be ready for them, they are fit for yt. There is now no question to be made before any ordinarie in England of their learning. They need not now be poosed by the doctors, by masse chancelor or masse Cõmissarie, how many sonnes Noah had, or whether they can reade distinctly the homilies, Iniunctions and seruice booke; all this they could do whiles they were bible clarkes & fellowes in the Colledge; euerie morning next their heartes they said ouer this geare: Neither shal they be inioined to conne certayne chapters of the Testament without booke, their hood and tippet sheweth they haue learning inough; and together with their mother the vniuersities licence to preach, excuseth them of all this stirre, which other poore prieستes do passe, but vnto them yt could not, without the dishonour of the vniuersitie & shame of their degree, be offred. They therfore now (if before this time they haue not had the ful order of prieſt-hood) easily obteine yt without any difficultie. Only they must now kneele downe at their holy Father the Bishops feet, who solemnely sitting in a chaire, layeth his *Simoniacal* handes vpon him, deliuereth him the bible into his handes, breatheth vpõ him, & giueth, or rather selleth him his vnholy ghost, as he shal know by the price of his boxe & writinges, ere he goe. I had like to haue forgotten the cheefe matter of al (without which yt could haue beene no bargaine) namely, his solemne and corporal othe vpon the couer of the bible or seruice booke, to be buxome and obedient to his ordinarie and his substitutes, & to vow his canonical

onicall obedience to all ſuch eccleſiaſticall orders, iniunctions and legrees, as either are by publike authoritie eſtabliſhed & ſet forth, or hereafter ſhalbe by the ſaid authoritie made & ſet forth: That he ſhal not preach any ſeditious or contentious doctrines, neither any thing in reproofe of the proceedinges, orders & iniunctiones, by publike authoritie allowed; but ſhal exhort al men vnto the obedience of the ſame &c. Theſe thinges being done, & his dimiſſaries paied for, he riſeth vp a ful prieſt in any ground of Englād, get him now a benefice or a cure where he can.

He is now a prieſt ſufficiently capable of any kind of office, in any Church or Churches whatſoeuer, whether to be a Deane or an Archdeacon of many hundred Churches, whether to be a parſon of one or moe pariſhes, whether to be an hired preacher comonly called a GENEVA Doctor, for frō thence this new office is (vnwitting to his Grace of Canterburie) ſtollen into the Church of England, except peraduenture they ſtand before him but for mungrel curates ſtill. Wel if they will haue a perſonage, they muſt either now become Chaplaines to ſome great BAAL or other, that hath ſtore in his gift, or els make friendſhip, for loue or mony, to ſome inferior BAAL, that is ſuch a Lord of ſome towne or townes, or els enter in chaffaire with ſome other prieſt, for his roomth. And ſomwhat here would be ſaid of theſe BAAL or *Lord Patronet*, what kind of office they haue in the Church of England, leaſt hereafter I forget, as I doe ſundrie other thinges.

It is not needfull heere, to diſpute of theſe Lord Patrons, when or how they tooke beginning: whither at the beginning of the defection when the people firſt ſlacked & neglected their dutie, and gaue vp their chriſtiā libertie, power, & intereſt in al the Church affaires, the choice, cenſuring, & depoſing their officers &c. into the handes of their preſbitry, as is aboue declared: or at the flowing in of the deluge of the Gentiles, when the prouincial Biſhops, Archbiſhops & metropolitanes ſprang vp: or when the Pope was by the general conſent of al Princes, made ſupreme head of the Church, & the great tributes out of al lands paied vnto him &c. that then peraduenture, he, to gratifie theſe Princes & Lordes, of his meere benignitie granted vnto them the nomination vnto biſhoprickes & perſonages &c. But how or when they ſprang vp yt killeth not, we finding them as Antichriſtian as any of the other. No ſuch office we euer read of, to belong to the Church of Chriſt, neither any ſuch Lord there, to take away all the libertie & intereſt of the people in the choice of their paſtor. CHRITS ſeruantes are now no longer wardes, neither are in this maner to be bought & ſold, as open and ſheep in a faire or market. But ſee, when the Lordes beautiful ſtaffe of his holy gouernment & order is broken, how he diſſanulleth his couenant with thoſe people, and deliuereth them vp to the deſtroiers, to theſe greedy wolues & hungrie foxes, as a pray. For theſe Lordes Patrons, to whome theſe aduowſens belong, are to apoint & preſent their clarkes vnto theſe benefices: who being admitted & inſtituted by the

Biſhop &c. the people haue no more power in the negatiue, to refuſe or depoſe him (be he neuer ſo vnable or vnworthy) then they had before in the affirmatiue, to chuſe or elect their miniſter. But theſe Lord Patrons, may alien or ſell their aduowſons by the law of the land, euen as any other part of their inheritance or poſſeſſions: yea be theſe Patrons neuer ſo infamouſly & notoriouſly wicked, gluttons, couetous, prophane Atheiſtes &c. Yea, if he haue 40 of theſe aduowſons, and thoſe diſtant many hundred miles, euen to the vttermoſt boundes of the land: yet is he to all theſe townes to preſent their prieſtes, except he make *Lapſe*, and then falleth yt into the Biſhop of that Dioceſſe his handes. Thus muſt the greateſt Doctor & clerke of them that wil haue a benefice enter, and be preſented thervnto by ſome of theſe Baals or other, vnto the Ordinarie or Biſhop of that Dioceſſe, by whoſe letters of inſtitution he is inducted, ringeth his belles &c. payeth his firſt fruites (after the Iewiſh, or rather popiſh maner) his proxes procurations &c.

Now the parſonage or vicarage to which they enter, is to be towne-prieſt or Parſon, or vickar of a certaine pariſh, to reade them their ſeruice, according to the times and maner apointed, to marrie, to burie, to chriſten, to deliuer their other ſacrament of their communion, to viſit and houſel their ſick with the ſaid booke and ſacrament, to receaue their tithes, offringes, mortuaries &c. Then (if he be ſo cunning, and as he can intend and afford yt) to preach them a ſermon of an hower long: but that is in his libertie how ſeldome he wil, except his benefice be a certayne of poundes in the Queenes booke, and then in deed is he bound to beſtow a ſermon on his pariſh fower times in the yeare, either by himſelf, or by his learned ſubſtitute. By this we may alſo ſee theſe their parſonages and vicarages to be in name, office, and function as Antichriſtian and popiſh, as any of the other: no ſuch office or officer mentioned in the Teſtament of CHRIST. For the men that poſſeſſe them, & thoſe by common eſtimation euen the beſt, moſt holy, and learned of them; I haue breefly, but verie truly ſhewed, what maner perſons they are; noſeled euen from their mothers breaſtes in profanenes, heatheniſme, vaine philoſophy, vngodly artes; how they are trained vp in idolatrie, ſuperſtition, and moſt filthie abhominations, periurie, blaſphemie, pride, vainglorie, ambition, ſtudijng theſe vaine artes, and euen diuinitye (which they number among theſe artes) for filthy lucre, oſtentation, and their bellies ſake, making not only an art, but a ſtage play and an occupation of religion; with their traditionall and philoſophicall gloſſes, corrupting, obſcuring, and peruerting the pure text with their logicall concluſions and rhetorical figures; giue libertie to their wittes in their learning to deface, ſtriue, and diſpute againſt the holy knowne truth of God, making and toſſing yt as a tenniſe ball amongſt them, both publikly in the ſchooles and priuatly in their Colledges at their problemes. In which munkiſh dennes they lurke and lead their liues, in all manner

Phil 3.18. &c.

1 *Tim.* 1.3.4
1 *Tim.* 6.3. 4. 5.20.21

of

idlenes and pride; not to ſpeake of thoſe ſecret ſinnes & abhomi-
tiõs, which are cõmonly cõmitted amongſt theſe Sodomites, which
ue in ſuch fellowſhips and fraternities, where Gods pure religion &
oly ordinance of matrimonie are baniſhed, as amongſt them. The
rticular abuſes of which ſocietes and Colleges, yea euen of their vni-
erſite in general, with all that more then heathemiſh diſorder, popiſh
bhominations, which are there without ſhame inioined and com-
itted, wherwitth the youth, yea almoſt all eſtates, of the land are lea-
ened & poiſoned, would in yt ſelf require a long & peculiar treatiſe,
t ſummarily to recken vp & bring to light.

I hope, by this litle which hath beene ſaid, concerning the educa-
on and training of theſe our great diuines, yt apeareth vnto all men
hat will iudg by the word of God and are endued with the ſpirit of
od) what kind of fellowſhips theſe vniuerſitie Colleges are, what
ind of cages full of vncleane birdes, of foule and hateful ſpirites &c.
et theſe learned clarkes daube them with their vntempered morter,
hiles yet the time ſerueth them, yet is their iudgment of the Lord:
he word is gone out from his mouth, yt haſteneth apace, and cannot
e called back: euen the ſame iudgment and end, which are in their
ght executed vpon their elder brethren and ſiſters the Templars, the
onkes, and knightes of their St. Ihon of Ieruſalem, the Abbies Fri-
ers Nunneries they had one and the ſelf ſame popiſh orginal with
heſe: they ſtill retaine the ſame damnable and incurable abuſes: ther-
ore the ſame, or greater iudgmentes remayne them. Let vs ſee if the
r. of Peter-houſe be now able to ward this blow: ſure I doubt ELY
inſter wil not defend him from the haile of Gods wrath, in that day.
e hath hitherto taken but half his tale with him, therfore his recko-
ing is behind. It is but an eaſie point of learning, both to frame and
nſwere other mens, or rather his owne Argumentes: we in the coun-
ie which are not acquainted with ſuch figures, coũt ſuch but to ſkir-
niſh with their owne ſhadow, & deeme them not the wiſeſt men in a
hire. But this learned Doctor by the figure of *Omiſſion*, in an euill con-
ience, tooke no more of the Argument, then he was able to deale
ithall, namely thus much. THE VNIVERSITIES OF OXFORD AND
CAMBRIDG haue a popiſh original: Therfore Queene ELISABETH
ught to aboliſh them. Let him now take the reſt of the Argumẽt, as
t was made in a marginal note, in the ſide of a blaſphemous booke of
is, and put yt together thus, THE VNIVERSITIES of CAMBRIDG and
OXFORD haue the ſame popiſh & idolatrous beginning y^t the colleges
f monkes, Freers, Nunnes, & thoſe vermine had, & ſtil retaine y^e ſame
nſufferable & incurable abuſes &c. therfore Queene *Eliſabeth* hath, &
ught by as good right to aboliſh them, as her progenitor did the Ab-
aies. Thus was yt made before vnto him: but of his doctorlie autho-
itie, writing with priuilege, he tought he might take and leaue at his
leaſure; eſpecially, hauing to do with poore priſoners, which can haue

no

no place giuen to defend their wrongs, nor to answere vnto his lies & slaunders. But let him yet vpon better aduise, make a better answere to this one Argument; til then, we will not trouble him with more. I doubt vpon a better view, he shall scarse find them so like those flouri-shing vines in the Lordes garden, as vnto the vine of *Sodome*, and the vines of *Gomorrahij*: their grapes are poisoned grapes, their clusters bitter clusters: their wine is the poison of Dragons, & the cruel gall of Aspes. Neither shall he find them so like to the scholes of the Prophets he speaketh of, which purely kept and taught the word of God amongst them, in those corrupt times; as vnto the Popes Seminaries, being as ready vpon the least change of the wheather now to serue him, as euer they were; being not vnlike the Turkes *Seraglia* in Constantinople, in which place his *Ianeszaries* which are the guard of his person, are first trained & instituted in the discipline of his war, before they serue him either abroade, or in his Court. And sure these Vniuersitie kinghts are the very guard of Antichristes throne, the strength of his battel, his instrumentes to carry forth his wares, to subdue the people vnto him & keep them in his obedience, as bitter enemies of the Church and seruantes of God, & of all righteousnes, as these Turkish *Ianeizaries* vnto these christened regions, with whome they haue to doe.

But yt is time now to returne to these our vniuersitie diuines & their ministerie againe, being somwhat ouerlong staied by this triuolous Doctor in the way. I haue already shewed their education, learning, degrees, and also in what maner, and vpon what conditions the best of them come by and hold their priesthood: that is to say, how they first blaspheme Gods holy name, in swearing after that idolatrous maner: how they solemnely and aduisedlie forswere & abiure the Lord Iesvs CHRIST, in swearing their canonical obedience to the Antichristian throne of these Bishops, their courtes, & cannons: for two so contrarie maisters they cannot serue, as CHRIST & Antichrist, neither haue cō-munion with both. And how they now remaine the marked soldiers of the Beast, euen in the forehead, hauing taken his licence and seales; & how by this their othe & subscription to their romish trumperie & deuilish diuises, they haue resolutely forsworne Godes truth, made shipwrack of faith and a good conscience (if any they had before) and how by taking this licence with this limitation, they haue emancipate the whole word of God (as much as in them lieth) vnto these Bishops or rather the Popes Cannons. And yet (to make their sinne the more odious & inexcusable) these slaues to sinne, are not only sworne vnto such decrees as are already made (although nothing can almost be added to the wickednes and blasphemie of them) but euen haue bound themselues by othe to such decrees, as they hereafter shal make, being by publike authoritie of the land enioined &c. also how they hereby become the vowed seruantes & bondmen, the marked ministers & waged soldiours of Antichrist. I haue also shewed their ministerie to be Antichristian, adulterate and vagrant, without place, people, chardge, office,

Deut. 6.13. *Amos* 8.14 *Zepha.*1.5. *Matth.* 5.34 *Reuel* 13.16 & 14.9. &c. *Psa.*94.20 2 *Cor.*6.15. *Gal.*2.5.

office, gouernment: and how they muſt come by yt by as vnlawful meanes, eué by ſymonical cõpactes, opẽ bribery & extortiõ, as the exceſſiue price of their boxe & writinges vnto the Biſhop & his clerke, their firſt fruites (not to ſpeake of ſother ſecret bargaines how they come by the patrones good wil &c.) declare.

Moreouer I haue ſhewed, how their office of Parſon or Vickar is as popiſh, ſtrange, antichriſtian: & how their entrance & induction is as popiſh & iewiſh, as the reſt: & how the function of, & their behauiour in this office is yet worſt of all, moſt corrupt, blaſphemous, & abhominable: which now but by as ſlight a running ouer their administration, wil euen with deteſtation appeare vnto al mẽ. Whoſe infinite & odious ſinnes heerin to ſet downe in particuler, according to their hainouſnes, no tongue or pen of any martal man is able; for that were to momber the haires of the beaſt, or to diuide the droppes of a running riuer. If I therfore ſet downe ſome ſuch principal & eſpecial heades, from whence theſe miſcheues & their particular tranſgreſſions flowe, as I remember them (who know of many, but a few) leauing the further ſearch of the reſt, & cõſideration of theſe, to the further labour & iudgment of the godly, by the ſcriptures: as alſo, the more particular remorſe & repentance of them, to their conſciences which haue cõmitted, & ſhal accõpt before the Lord for the ſame. I hope (I ſay) by that time, the deluſionis of theſe Babiloniſh diuines & Egiptian Inchanters, wil apeare vnto al mẽ, ſaue vnto thẽ that periſh; & their madnes be made ſo manifeſt, as both they & their Proſelites ſhalbe left naked, without one excuſe or figleafe to couer their ſhame

Now then as the education, training, learning, degrees, miniſterie maner & cõditions of receauing that office & maner of cõming by, & entrance into the ſame, haue beene partly deſcribed; ſo was the endes & function of their miniſterie and office, a litle touched in a word or two: Namly, how they al are, by othe and office bound, to reade and obſerue the iniunctiõs &c. to reade their ſeruice book at their apointed times, places and maner, according to the ſame to adminiſter their Sacramentes, church women, viſit the ſick, burie the dead &c. and only for this miniſterie they receaue the offringes, tithes, mortuaries & wages of the people. Alſo yt hath beene ſhewed, that preaching is no part of their office or miniſterie, but only in certaine ſpecial caſes (where yᵉ benefice is at a certaine rate in the QVEENES book) required, and that not neceſſarily laid vpon the perſon of ſuch a parſon, but ōly quarterly inioined at 4. ſolemne feaſtes of the yeare, as at their *Chriſtmas, Eaſter*: &c. and may be performed or ſupplied by their ſubſtitute.

Heere alſo muſt be obſerued, that a perſon or Vickar, is not by law nor office inioined to be reſident & giue attẽdance in perſon vnto his charge & flock, but may be abſent at his wil, & where he will, ſo he find the pariſh a iornay man to reade their ſeruice, adminiſter their Sacramentes &c. yea and as he cõmeth vnto them without the

peoples priuitie, wil, or consent, so may he stand a parson or (as these learned preachers would haue him termed) a Pastor vnto the, though he neuer see his flock, nor his flock him. So may he also by law (as the best of them vsually do) vpon their owne liking or disliking (but especially vpon the offer of a better liuing) depart from them, change or sell his office, without the peoples knowledge or priuitie. For as their ministery is not tied to any office, so is not their office tied to
2. Cor. 11. 20. any charge. Are not these miserable Pastors trow we? or are not the people more miserable, that haue such shepheardes and guides set ouer them, whome they must (wil they nil they) nourish with their goodes &c. to the gathering vp wherof, these priestes wil looke wel enough, without regard or respect of persons, whether they be rich or poore, old or young, widowe or fatherles, that is al one to them, they wil not spare their due: They take vp al with the angle, they
1. Sam. 2. 12 &c. catch yt in their net, and gather yt in their yarne. It skilleth not to them whose yt be, whether the goodes of the infidel or of the beleeuer. It skilleth not them whome they spoile, whether the poore.
Ezec. 34. 2. &c. the widow, or the fatherles, if they fall within the boundes, and pre-
Mic. 3. 2. &c. cinctes of their parish: they regard not by what right, or after what maner they haue yt, whither by Iewish tithes and offrynges, or popish
Pro. 30. 20 Iach. 11. 5. chrismatories and mortuaries. They regard not, so the Princes and their lord Bishops lawes allowe them, though Gods lawes expressly forbid. That day of accompt they put far off, and think to do wel inough then: yea they in the meane while blesse themselues in the name of the Lord, though they cõmit all this wickednes. Of al that groweth or increaseth within the compasse of their parish, whither corne, wood, grasse or cattel, the priest wil haue his part; yea for whõ soeuer is borne or dieth in his parish, he wil haue a fee; and for this geare he standeth a priest to the whole parish and al the inhabitantes therof indifferently. If the deiul of hel would come and dwel in his parish, he were a priest for him, and would for his goodes administer the Sacramentes &c. vnto him also. But heere, before I begin to deale with their maner of administratiõ, yt were not amisse, in few wordes, to shew the dinable filthines of their maintenãce for their ministeria. Christ hauing abrogate the Leuiticall priesthood and law, instituted for the gospel an other ministerie, & for the ministerie an other main-
1. Cor. 9. 7 &c. tenãce. He ordeined in his Testament, that the minister of the gospel should liue of the gospel, the shepheard of the flock he feedeth the husbãdmã of the vineyard he dresseth & keepeth. Now this flock cõsisted not of gotes, swine, doggs, wolues &c. neither is this shepheard limited, or sheepe constrained to a tenth, or any stinted part or portiõ; but according to the present wãt of the one, & estate of the other, this matter is otherwise prouided; they together releeving him according to his present need; he together with them, bearing the burthen of
2. Cor. 8. 13 their present and common pouertie, euerie one that is taught in the

word,

word, freely contributing and imparting, euen of al their goodes, to
he competent maintenance of ſuch as inſtruct them in the word,
nd haue the ouerſight of them, not vnto riot and exceſſe, but vnto
fficiencie. Which contribution, as yt is a dutie of the Saintes, ſo is
t alſo, in the maner of yt, a free offring of their beneuolence, and an
oly almes vnto the Lord: by which almes and contribution, our Sa-
iour Chriſt himſelf, his Apoſtles, and al the miniſters or officers of
he church of Chriſt, which liue or receaue any thing of the church,
ere, and are to be maintained. Within the boundes of which ſober
ediocritie and chriſtian modeſtie, whiles theſe prowd Prelates and
reedy prieſtes wil not be held, the one ſort breaketh out into al ex-
eſſe and riot, the other into miſerable rapine and extortion, thruſ-
ing their fleſhhook into euerie poore bodies kettle, and (as yt were)
lucking the bread from them and their childrens mouthes, wher-
vith they ſhould be ſuſtained; beſides the heinous vnlawfulnes of
he very action yt ſelf, & high ſacriledge they commit therin: which,
hiles a certaine Doctor of theirs hath of late labored to approue; the
icked man hath termed this bleſſed almes, and holy contribution
f the Saintes (in contempt therof and of them which are or haue
eene ſuſtained therby) the *Almes Barkes*: yea, to diſgrace the truth, and
o hide the ſuperfluitie, exceſſe pride, and vnſatiate couetiſe of the
ngliſh Clergie; he maketh yt a common cuſtome in his ſlanderous
aphlet, to leaue out, or take inn at his pleaſure, or miſtake, where &
hat ſeemeth good vnto him: As heere he hath done the 9. Chapt.
f the 2. *Corinth*, for the 9. Chapter of the 1. *Corinth*: and ſo ſtill fighteth
ith himſelf, and confuteth his owne idle fantacies. The one place
eaketh of the general charitie we ought to carrie towardes al
aintes, euen to them of other Congregations and Countries: the
ther, of the peculier maintenance of the Miniſter of Chriſt, how he
ught to be maintained by that flock, to which he adminiſtreth, and
ot by infidels or wicked perſons, to whome his miniſterie belongeth
ot. Likewiſe that place *Gallat. 6. vers. 6.* where they that are taught in
he word, are commanded to impart of al their goodes vnto them that
niſtruct them in the word: which place euidently ſheweth, what kind
f maintenance belongeth to the miniſters of the goſpell, who ought
o contribute, in what maner, and how far. Namely al ſuch faithful
o whome this miniſterie belongeth, and they not by any rated pro-
ortions, as tenthes, or thyrdes, &c. but euen in loue, to make him
artaker of that litle or much the Lord ſendeth, according to his pre-
nt wantes and neceſſary vſes, who if he haue to food and rayment,
ught to be therwith content. This place, this *Chemarim* would put
way, with a maruailing at our folly in quoting yt in the ſide of
is former booke, againſt the ſtinted tithes and accurſed goodes &
ffringes of the prophane & wicked, wherof he and his fellow prieſtes
re maintained.

Gal. 6. 6. & 4. 15.
1. Theſ. 5. 12. 13. 2.
Theſ. 3. 9.
Exo. 25. 2.
2. Cor. 9. 4.
Phil. 4. 18.
Heb. 13. 16
Luke. 8. 3.
Ioh. 12. 6.
1. Cor. 16. 1. 2.
1. Tim. 6. 8.

Numb.18. Leui.22.25 Ezec.44.7. Wherby yt is euident, that these prieſtes, which thus are maintained, either by these Iewiſh tithes & offrinｇes, as at the baptiſme of children, and purification of women, or by the goodes and wages of the profane and wicked, are not the miniſters of Christ. For (ſaith the holy Ghoſt) If there be a change of the prieſthood, then of neceſſitie muſt there be a chāge of the law. But these men, both prieſtes and people, which either pay or receaue these tithes and offrinｇes &c. ſtill keepe these leuitical lawes for the maintenance of the miniſterie: therfore they not hauing made a change of thoſe lawes, belong not to the miniſterie and kingdom of Christ. For (as I haue ſhewed) these are not the lawes which Christ hath inſtituted for the maintenance of the miniſterie of the Goſpel: neither can these lawes now be ioined vnto, or made to accord with the goſpell. For in reteining the goſpel, we abrogate the ceremonial law, in reuiuing the ceremonial law, or any part therof, we reuiue the Leuitical miniſterie, and therby aboliſh the goſpel and miniſterie of Christ: yea in retaining and cleauing vnto the ſhadow, we looſe the ſubſtance, and ſo are left and ſhut vp vnder the law, and are aboliſhed from Christ, whome we denie to be either come, dead, riſen againe or aſcended, whiles we ſtil retaine the ceremonie and ſhadow. Now it is apparant, that tithes and offrinｇes were meerly ceremonial, and inſtituted for the maintenāce of the leuitical miniſterie, and belong not to the miniſterie of Christ, neither haue any reſeruation in the Teſtament of Christ, but ſundrie expreſſe places there are againſt them: & in place therof, we haue (as hath been ſaid) the free contribution of al the faithful, not limited or ſtinted, but extending to the communication of al the goodes they haue. But these prieſtes & people ſtil retaine the leuitical decimations in the ſame forme, to the ſame ende &c. therfore muſt they needes be vnder that dangerous eſtate aboue declared: Neither wil their Doctors popiſh diſtinction help the matter. Saieth he: the Church of Englād reteineth, not tithes, as any part of the ceremonial law, but as a ſtipēd for the miniſters. Why I beſech, him, how did the Iewes reteine & vſe thē? was yt not as a ſtipēd likewiſe for their miniſters? & may this law, this ſtipend now, fit the miniſterie of Christ? why hath Christ then made new? or how is the old law changed with the old miniſterie, if the law of tithes be ſtil kept? Might not this Doctor as wel bring in the cities and ſubvrbs which were giuē to the Leuites & prieſtes, for them & their families to dwel in, or any other Leuitical ceremonie, by the ſame excuſe? & I doubt not but they would do ſo alſo, were yt not yᵗ they haue already much more āple allowance in the ſtead therof in euerie Citie & towne of the lād: where the parſō, (yea ſome where, both parſō & vickar) is indowed with houſes & gleab landes beſides their tythes, not to ſpeake of the whole lordſhips & townes, that the Collegiate prieſthood poſſeſſe: & yet these cormorātes are neuer ſatiſfied, these horſl eaches ſtil ſuck, though blood in abundance runne out of their wide mouthes.

Num.18.31 28.

And

And heere alſo by the way, the vnlawfulnes of their gleebes would be noted; both in that they haue no warrant in the Teſtament of CHRIST, being ſo fixed and certaine, he hauing there ſet downe an other kind of maintenance, not fixed, nor certaine, but according to the preſent wantes and occaſiones &c: as alſo that that tying of land in a pariſh to the miniſterie there, doth preſuppoſe and neceſſarily preſume of a Church alwaies in that pariſh; where as the Prophet ſaith; they that were my people yeſterday, are riſen vp on the other ſide, as gainſt an enemie &c. How many famous Churches ſee we remoued and fallen? how many godly Fathers haue had wicked children? godly ages, wicked ſucceſſors? Many other reaſons might be brought gainſt theſe gleabes, for which theſe belly prieſtes ſo crie out: As concerning their idolatrous originall and abuſe, being giuen to the maintenance of a popiſh miniſterie, and therfore ought rather to be put to ciuill vſes, and not to the maintenance of the miniſterie of CHRIST.

But to returne to their tythes againe: wherin as yet I could neuer ſee any difference betwixt the Iewes and them, ſaue that theſe ſwineheardes tythe piggs, geeſe &c. and al ſuch vncleane beaſtes and fowles for gaine, which were an abhomination vnto the Iewes. But ſome of them would hide this, by the Princes commandement. We haue in many places ſhewed, that the Prince hath no power to breake Godes lawes, or innouate or alter CHRISTS Teſtament. Heere I would know of them, whither the due paiment of tithes &c. was not often commanded by the godly Kinges of Iuda alſo: Let them reade the ſtories of EZECHIAH, IOZIAH, NEHEMIAH &c. let them reade the prophecies of IOEL, HAGGAI, ZACHARIE, MALACHIE. Why then, we ſee the commandement of the Prince makes no difference betweene them and the Iewes herein: the commandement of the Prince cannot alter the propertie of Gods lawes: the cõmandement of the Prince can be no warrant or excuſe, for the altering of CHRISTS Teſtament. But what excuſe can they now forge for their offringes at the baptiſme of children, at their purifying of women? Is not this alſo manifeſt Iudaiſme? I wil not heere ſpeake of the ſuperſtition of the action, but of the oblation only: what difference is there betwixt them and the Iewes herein? They will ſay the Iewes offred Pigeons &c. not money. But they muſt vnderſtand, the Iewes had a law alſo of redeeming their ſacrifices for mony, & ſo offred mony alſo when the ſacrifice could not be had, & in ſundry other caſes: This then wilbe no ſufficient difference. I doubt therfore they muſt be driuen to Doctor ROBERT SOME his catholike & vniuerſal diſtruction abouenamed: They retaine them not as any part of the ceremoniall law, but as the miniſters ſtipend. Wel, let this diſtinction be authenticall, becauſe yt goes with priuiledge: yet let a poore Chriſtian aſke them this queſtion; where they find in the new Teſtament, that Chriſtians may make ſuch offringes, or the miniſter of CHRIST liue of ſuch offrings? I ſuppoſe they will take day to anſwer: and I (becauſe I will not too far ouerchardge them at once) wil forbeare here to

Leuit.12.6.

Leuit.27.

call them to accompt for their mortuaries, or portion which they take of the goodes of the dead, for their oblations at their Easter Sacrament, at the marijng, and at the burijng of any in their parish. This I think would proue a comberſome peece of work for them to approue and iuſtifie by CHRISTES Teſtament, to belong to the maintenance or office of his miniſterie. And ſure, I take no great pleaſure to raue more thē needes I muſt, in this their doung, which is ſo groſſe, as euen with the reciting yt is refuted. So that I hope, by this litle which hath beene ſaid, concerning their Leuiticall tythinges, their Iewiſh oblations, their heatheniſh and popiſh cuſtomes &c: yt euidently may apeare to all men (in whome is any light) that neither this their miniſterie, or theſe their miniſters, which are thus maintained, are of CHRIST, or belong to his Church. Yf this yet be not plaine inough, let ſuch as doubt, giue eare to their *Adminiſtration*, which now followeth to be examined.

WHICH ADMINISTRATION of theirs, becauſe it is ſo ample (for the help of my memorie, & that the matter may be the better vnderſtood) I will for this time diuide yt into neceſſarie and voluntarie. By neceſſarie, I meane that publike adminiſtration, whervnto by law, office, and othe they are bound: by voluntarie, I meane their extraordinarie paines taking in preaching, reading lectures on the weeke daies, catechiſing families &c. And firſt (as order requireth) I wil deale with the more general, with that of neceſſity, which law requireth of all prieſtes: whervnto, both they, their Church-wardens and Side-men are bound by othe, the one to obſerue, the other to ſee yt obſerued, & to preſent the defaltes. And this (becauſe yt is ſo infinite, & extendeth ſo largely, almoſt to the practiſe & execution of all the Iniunctions and orders of their Church &c.) I will only (or chiefly at the leaſt) here meddle with their publike adminiſtration in their Church, in their worſhip of God &c. and that but with ſome few (I will not ſay chief) thinges: for yet the Subiect is too large for my capacitie.

Vnto this miniſtration, for their better inſtruction and direction in all thinges, as alſo that there might be found one vniforme order amongſt them in all places, they haue one SERVICE BOOK, commonly called THE BOOK of common praier: vnto this are all the prieſtes of the land ſworne, to vſe yt in maner and forme preſcribed. Now in this Book is included the whole forme and ſubſtance of their miniſtrie. Heere are their praiers made to their hand, and preſcribed what praiers to ſay in the morning, and likewiſe what at *Euenſong*: as alſo what Pſalmes, Chapters, piſtles & Goſpels to read in their due ſeaſons, what in the winter what in the Sommer, what in the Lent, what in the Aduent. Heere are ſet downe their praiers, chapters &c. for their faſtes, their ſolemne feaſtes and Saintes daies, yea and for euerie other day of the yeare.

For

For the Sonday is a gouerning day, and is written in their Calender
ith red letters, and ruleth all the daies of the week, ſaue certaine vn-
uly daies and their *Eaues*, which will not be gouerned by yt, but cha-
enge to themſelues a peculiar worſhip alſo: they hauing their daies
n the ſame Calender writtē with great letters too, & that which more
, their *Eaues* written with red letters. And becauſe they are but ſtran-
ersand come but once in the yeare, they looke for the more ſolemne
ntertainment, that the prieſt ſhould diligently watch, and the people
ait for their cōming, & make preparation accordingly: if they come
n a cluſter, or at ſome ſolemne and double feaſt, then to intertaine
hē with new clothes, cleane houſes, garniſhed with greene bowghes,
holly and Iuye, with good cheare & much paſtime, al work on theſe
eir idol daies, laid aſide. Yea though they come but one alone, and
at on the week day, yet that week is not S. Sonday, Lord of the Aſ-
ndent, yt is a part of his ſeruice to giue vvarning vnto the people of
e others comming, that they keep his or her Eaue with faſting and
aier; that vpon their day they keep an holy feaſt, abſtaine from la-
our &c. Moreouer, by this Book are the prieſtes to adminiſter their
cramentes, by this Book to Church their women, by this Book to
arry, by this Book to viſit & houſle the ſick, by this Book to burie the
ead, by this Book to keep their *Rogation*, to ſay certaine Pſalmes and
raiers ouer the corne and graſſe, certayne goſpels at croſſewaies &c.
his Booke is good at al aſſaies; yt is the only Book of the world. He
at can but orderly & diſtinctly reade this Booke, may get a liuing by
: It is no maruaile though they be ſworne to and by this Booke.
Many great thinges might be ſaid of this Book, how yt was made by
ertayne learned Biſhops, afterward godly Martyres, and how ſome
f the Martyres vſed part of yt (as the Letany) the night before
ey ſuffered &c. Well, vvho tranſlated yt vve vvill not contend. For
e thing yt ſelf, yt is euident to be abſtracted out of the Popes blaſ-
hemous MASSE-BOOK, and how conſonant yt is vnto the word of
od, remaineth to be examined; and ſhall, through Gods grace, by the
iſcuſſing of ſome particular pointes, though not of euerie ſingular er-
or (for that were an endles labour) apeare: & ſo ſhall neither the mar-
yres vſe cōmend, nor our diſlike condemne, but Gods word be Iudge
f all.

To let paſſe therfore what in times paſt this Book hath beene, and
ow yt hath beene vſed, either by the Pope or thoſe Biſhops: vve find
now to be the very groundworcke of their faith, Church and mi-
iſterie, in place to them of the vvord of God, as from whence they
etch all their direction for all thinges; yea herein aboue the word of
od, in that from hence they fetch not only their rules wherby to doe
hinges, but eue the verie things themſelues that they do; as their *Lei-
urgies* &c. So far is this Book frō being ſubiect to the word of God, as
t in al things ouerruleth the word of God, diſmēbreth, rendeth, cor-
upteth, peruerteth, abuſeth yt to their ſtinted *Matins* & *Euenſong*, to their
idol daies,

dayes, faſtes, feaſtes &c. yea the word of God may not be taught, but where this book hath firſt beene read, and hath had the preeminence. This booke in their Churches muſt haue the ſouereintie, yt may not be gainſaied or controld, or if yt be, the word of God muſt giue place, that prieſt called *coram nobis*, leſſoned, and ſcholed; if he wil not be conformable, depriued of his prieſtdome: if he be found ſtout or contumacious, thē is he caſt into priſon to coole him, vntil his ſtomake come downe, that he make ſute vnto his Grace or ſome other L. Biſhop his Ordinarie, and enter bonde to be conformable, or ſilent.

Moreouer this booke, in that yt ſtandeth a publike preſcript continued Leiturgy (not as yet to come to the particulars or meddle with the blaſphemous contentes therof but to ſpeake generally of yt) as if yt were the beſt that euer was deuiſed by mortal man: yet in this place & vſe, being brought into the Church, yea or into any priuate houſe, yt becometh a deteſtable idol, ſtanding for that yt is not in the Church of God & conſciences of men: namely, for holy, ſpirituall, and faithfull prayer, yt being nothing leſſe, but rather abhominable and loathſome ſacrifice in the ſight of God, euen as a dead dogg. Now vnder the law, might neither any corrupt or any vnlawful ſacrifice, with any ſeene blemiſh, be offred at the Altar, nether any part of any beaſt (though while yt liued neuer ſo ſufficient) being ſlayne before yt be brought vnto the Altar, yt was abhomination vnto the Lord. Euerie ſacrifice muſt be brought quick & new vnto the Altar, & there be ſlayne everie morning and euening: how much more in this ſpiritual Temple of God, where the offringes are ſpiritual, and God hath made al his ſeruantes Kings, & prieſtes, to offer vp acceptable ſacrifices vnto him, through Iesvs CHRIST, who hath thervnto giuē them his holy ſpirit into their hearts, to helpe their infirmities, and teach them to crie ABBA Father. How much more hath he which aſcended, giuē graces to thoſe his ſeruantes (whome he vſeth in ſuch high ſeruices) to the repairing of the Saintes, the worke of the miniſterie, and the edification of the Church? vnto whome God vſeth thē, as his mouth: the Church againe on the other ſide, vſeth them as their mouth vnto the Lord. Shall we think that God hath any time left theſe his ſeruantes ſo ſingly furniſhed & deſtitute of his grace, that they cannot find words according to their neceſſities & faith, to expreſſe their wantes and deſires, but need thus to be taught line vnto line, as children new weaned from the breſtes, what & when to ſay, how much to ſay, and when to make an end; to ſay this collect at at the beginning, that at the end that before, the tother after, this in the morning, that at after noone &c. How like children, or rather like maſking fooles are theſe great clarkes dreſſed? ſhew they not hereby, that either they haue no faith, or els are ſuch infantes, as they haue more need to be fed, thē to diuide the portiō vnto others? Know they trow we, what prayer or the ſpirit of God meaneth? Praier I take to be a confident demanding which faith maketh thorow the holy Ghoſt,

Leu. 1. 2. 3. 4 Chapt.

1 Cor. 6. 19. 1 Pet. 2. 5. Reuel. 21. 10 Rom. 12. 1.

Rom. 8. 26. 15. Ephe. 4. 7. 8. &c.

Iſa. 28. 9. &c. Heb. 5. 13.

1 Cor. 3. 2.

Heb. 4. 16. 2. Ephe. 3. 12

accor-

according to the wil of God, for their preſent wantes, eſtate &c. How now? can any read, preſcript, ſtinted *Leitourgie*, which was penned many yeares or daies before, be ſaid a powring forth of the heart vnto the Lord? or thoſe faithful requeſtes which are ſtirred vp in them by the holy Ghoſt, according to their preſent wātes & eſtate of their heartes, or church? vnleſſe they can ſay, that their heartes & church ſtand in the ſame eſtate now, & ſo ſtill to their liues end ſhal continue, without either further increaſe or decreaſe, change or alteration, as they did then: yea, that their childers children ſhal alſo ſo continue, to whome they leaue and incommend this *Leitourgie*, vnto the worldes end. What a ſtrange eſtate is this, that alwaies thus ſtandeth at a ſtay? The way of the righteous (Solomon ſaith) ſhineth as the light, that ſhineth more and more vnto the perfect day: as on the contrarie, the way of the wicked is as the darknes, they know not wherin they ſhall fall. Our Sauiour Chriſt ſaith, that if we gather not, we ſcatter. The Apoſtle *Peter* willeth the new borne babes to deſire the ſincere milke of the word, that they may grow therby; vntil they come to the meaſure of the age of the fulnes of Chriſt ſaith the Apoſtle *Paul*. Now then if they & their church increaſe not in the meaſure of knowledg, grace, holines, &c. yt is an infallible ſigne that they haue not the Spirit of God. If they do increaſe, why then is not God ſerued with his owne beſt giftes? Is not the iudgment of the Prophet then vpō them; which ſaith *Curſed be the deceiuer*, which hath in his flock a male, yet voweth and ſacrificeth vnto the Lord a corrupt thing,

1. *Iob.* 2 1.
Eph. 6.18.
Phil. 4.6.
The whole book of Pſalmes
Lament. 3. 40.41.
Ioel. 2.14.
Hoſe. 14.2
Pro. 4.18. 19.
Luk. 11.23.
1. *Pet.* 2.2.
Eph. 4.13.
Mal. 1.14.

Is this old rotten *Leitourgis* their new ſongs they ſing vnto the Lord with and for his graces? May ſuch old written rotten ſtuffe be called praier, the odours of the Saintes, burnt with that heauenly fire of the Altar, the liuely graces of the ſpirit &c. may reading be ſaid praying? may ſuch apocrypha trumperie be brought into the church of God, & there be read, reuerenced & receaued, as the ſacred word of God? thruſt vpon mens conſciences, yea vpon God himſelf whether he wil or no? Is not this preſumptuouſly to vndertake to teach the Spirit of God? & to take away his office, which (as hath beene ſaid) inſtructeth al the children of God to pray, euē with inward ſighes & grones inexpreſſable, & giueth both wordes & vtterāce, yea & (as the Apoſtle *Iohn* ſaieth) we need no other teacher to theſe thinges, then that annoynting which we haue receaued, and dwelleth in vs. Is not this (if they wil haue their written ſtuffe to be held & vſed as praier) to bind the holy Ghoſt to the froth & leauē of their lips, as yt were to the holy word of God? Is it not vtterly to quench & extinguiſh the Spirit of God, both in the miniſterie & people, whiles they tye both thē & God to their ſtinted numbred praiers?

Rom. 8.26. 27.
1. *Iob.* 2.27.

Is this the vnitie & vniformitie that ought to be in al Churches? & is amongſt al Chriſtes ſeruantes, to make them agree in a ſtinking patcherie diuiſed apocrypha *Leitourgie*, good for nothing but for cuſhions & pillowes for the idle prieſtes, & profane carnal Atheiſtes to

rock them a ſleepe and keep them in ſecuritie, wherby the cõſcience is no way either touched, edified, or bettered? Truly I am aſhamed to think, much more to write of ſo groſſe & filthie abhominacion, ſo generally receaued, euen of al eſtates, of theſe partes of the world, who haue by a popiſh cuſtom & tradition receaued yt one of, & from an other, without any warrant from the word. For the Apoſtles, (I am ſure) theſe maiſter builders, haue left no ſuch preſident in, or cõmandement vnto the churches, neither giuẽ thẽ any ſuch power to bring in or ſet vp any ſuch apocrypha Lyturgie in the church of God. They alwaies vſed ſpiritual praiers according to their preſent wantes & occaſions, & ſo taught all churches to pray, alwaies, with all maner of praier & ſupplication in the ſpirit, & therby to make knowen their wantes, & ſhew their requeſtes in al thinges vnto God their heauenly father: Our Sauiour Chriſt alſo, he taught his diſciples, that God is a Spirit, & wil be worſhipped in ſpirit & truth. He hath likewiſe ſet downe moſt excellent rules, & a moſt abſolute forme for al praiers in that part of ſcripture *Math.* 6. 9. 10. 11. 12. 13. commonly (but falſly) called the *Lords praier*: wherin he hath moſt notably inſtructed, directed, and reſtrained our ignorant & inordinate deſires, to thoſe excellent heades. In which, whatſoeuer is needful for vs to deſire, or lawful for vs to pray, is in ſome one or other of thoſe branches included: euerie one of them being a baſe & foundatiõ, whervpõ & wherby to frame many millions of ſeueral peticions, according to the ſeueral wantes & occaſions, at ſuch ſeueral times as the Saintes haue cauſe to pray. They are all of them, ſo many euerrunning fountaines, from which Godes ſeruantes by the holy Ghoſt, deriue & draw continually freſh & new graces; & are al together ſuch an abiſme & vnmeaſured ſea of wiſdome, from which al Chriſtes ſeruantes thorough the world, haue alwaies fetched all their knowledg, graces, cõfort, & aſſurance of and in their praiers (according to the capatitie of the veſſel of their faith) ſome more, ſome leſſe, al ſome. yet haue not al of thẽ together, much leſſe any one of them is able in the litle diſh of his ſhallow vnderſtanding, to compriſe the vnmeaſurable depth & greatnes of this Oceã of al wiſdome & grace. Wherby yt is euident, as alſo by the circumſtãces & maner of deliuering the ſame by our Sauiour CHRIST; by his Apoſtles, Diſciples & Churches ſpiritual vſe of praier according to their preſent eſtate & wantes, that theſe preſcript wordes were not giuen or inioyned as a preſcript praier, ſo to be vſed by any, euen the wiſeſt, much leſſe the ſimpler, vnbroken vp, vnexpounded, &c. ſo much as a cõpẽdious ſummarie of all neceſſarie knowledg, & rules for al praier, gathered (by the Author of all wiſdome) into a brief, for the directiõ & inſtruction of our weaknes & ignorance.

1. Tim. 2. 1.
Heb. 13. 15.
Eph. 6. 18.
Phil. 4. 6.
1. Cor. 14. 15.
Ioh. 4. 24.

Of which endes & vſes, whiles ſome are ignorant, or rather (as their groſſe idolatrie, carnal dulnes, & ſuperſtitious preſumption ſheweth) are ignorant either what faithful praier, or the ſpirit of God is: whiles they both popiſhly abuſe this ſcripture as a principal collect

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in their publike leitourgie, with their often & idle repetition therof, fiue times in their morrow masse &c. &, also through this abuse they grow further bold to mould a new calfe, a new Leitourgie of their owne, & set that vp also in the church of God, as they count yt.

Yf yt were granted thē, that this scripture, & sundry psalmes, and other scriptures they alledg out of the prophetts, were cōmanded & inioyned to be read & vsed, as, & for the very praiers of the church & of the Saintes (then which nothing cā be more false or grosly fond to conceaue) yet which way (if this were granted thē) can they hereby proue yt lawful for them to bring in their owne apocrypha diuises, & set them yp in the church, as & with the holy canonical word of God? May their stinking filth be compared or placed with the heauenly liuely word of God, without vnsufferable blasphemie? may the froth of their lips, & follie of their heartes be thrust vpon mens consciences, yea euen vpon the Spirit of God himself in this maner? In the church of God may nothing come, or be heard, but the canonical scriptures & liuely graces of Godes Spirit, according to the same. But these their apocrypha Leitourgies, can neither be said the word of God, neither the liuely graces of Gods Spirit according to the same word, seing they were made & cōceiued lōg before, & are wholy thus vsed, without warrant, example or cōmandement in the word of God; yea are contrary to al the rules of & for praier, to the exercise & vse of Gods Spirit, & directly set against al the lawes of the first Table, by worshipping God in vaine, after their owne traditions, preceptes, & diuises, *Matth.15.9.* & not according to his holy Wil, & commandement.

Can these men think, that because God commandeth his liuely word to be read or sung in the church, & promiseth a blessing ther- *Ezech.47.* into, whiles yt is vsed according to his ordinance, yt neuer being so *Reuel.22.18* opened, touched or heard without great fruit, yt being the verie tree & riuer of life, with the abundāt fruites & flowing graces wherof, the whole church is nourished & watered; that therfore the like commāndement or blessing is of their leauened Leitourgies? or because God, in the infancie of his church, prescribed certaine scriptures and psalmes to be read & sung vpon their sabath day, solemne feastes &c. yea & at other times of their great affliction, oppression & calamitie, caused certaine cōfortable prophecies to be read in the assemblie, for the strengthning of the faithful; both that they should not be dismaied at the greatnes & cōtinuance of these troubles, or think thē strāge, or els suppose that God were either offended with, or vnmindful of thē, or of his mercies &c. that therfore now they may vpō such feastes, sabboes, daies, times, troubles, enioyne (that I no more mētiō their owne leauened leitourgies) these or any other scriptures by stint & measure, & iniunctiō & law vpō the church of God now? Is the church of God yet in wardship & such infācie? shut vp as vnder a garrisō? that yt must haue such Tutors & rudimentes? Is not Christ now dead, risen, and *Gal.3.25.* ascended? and hath freed his church from such tutelship? he himself

now becomming their lawgiuer and minister in person, and hath now giuen them his holy word & Spirit, to administer wisdome vnto them, in al freedome to vse the same his word, according to his wil & their owne occasions, vnto his glorie and their comfortes? And what can now be a greater bondage to the church, iniurie vnto Christ and vnto the Spirit of God, then thus to limit, to stint & circumscribe the church of God, the ministerie of Christ & the spirit of God, by apportioning, rating, & enioyning by way of subiection & commandemẽt this scripture in this number & quantitie for this day, feast, fast, calamitie, &c. where haue they any rule for this in the Testamẽt of Christ? They wil say, yt sufficeth that they haue warrãt for yt in the old Testament, where these perscript & limited scriptures at such daies, feastes, times, occasions, were commanded & inioined in the church &c. But I hope they cã put differẽce, betwixt the estate & lawes of the church vnder *Moses*, & now vnder *Christ*: & that they wil not now reserue, reviue, and apply those lawes belonging to the Tẽple & the ministerie therof, now to the church & ministerie of Christ. But they take not these to be ceremonial lawes, but rather morall, which commandeth scriptures to be read, & praiers to be made in the church of God; these scriptures which they inioyne, are such: therfore may so be vsed. True yt is, the moral law both commanded the name of God to be called vpon, and the word of God to be read &c. and this to al times, estates, persons indifferently, as wel to that ministery vnder the law, as to this vnder the gospel; leauing the particular maner & order therof, to the wisdõ, directiõ, & reuelation of the holy Ghost from time to time, as seemed good vnto him. Now, yt pleased God to giue those rudimentes of the vse of certaine scriptures, psalmes &c. to the ministerie
1. Chron. 25. of that church, commanding such scriptures to be there read vpon such daies, occasiones &c. such psalmes to be sung by such Leuites of such an order, of ASAPH HEMAN OR IEDVTHVN, to be sung in such a time, with such musickes, such instrumentes &c. Al which I am sure they cannot deny to be inseperably ioyned & vsed to those scriptures, in that Temple and ministerie, and were meerly ceremonial, now vterly abrogate, with that Temple and ministerie, and no way belong to the ministerie or Church of Christ. Those stinted lawes and customes I say I would not be vnderstood of the precious word of God, wherof euerie iode and title abideth for euer, and is of vse and fruite in the church of God which scriptures and figures are not without their especial profite in their spiritual sense and vnderstanding: al and ech of which scriptures, are now freely to be vsed without stint or limitation in the Church of Christ, as his spirit giueth wisdom, grace, and vtterance, and not to be restreined and aportionate by way of prescription and commandement, without the losse of Christian libertie, of the truth of the Gospel, & the abusing the word of God vnto idolatrie, & making yt an Idol.

But heere they wil say, that the reading of the scriptures and singing

inging of Pſalmes, is alſo cõmanded in the Church of CHRIST. This ath beene long ſince granted, yet no ſuch ſtinted and limited reading ſinging thus & thus much this day, at that time &c. as they inioine. Vell yet, ſeing they are ſtill cõmanded, though at our libertie what & hẽ to reade or ſing them, many of them being godly praiers; we may et pray by the booke and by written praiers. As this word (prayer) by general conſtructiõ may be vnderſtood, I graunt they may be called raiers, in that they conteine fit matter, rules & inſtructions for praier, nd were to that end by the holy Ghoſt written: yet can they not be aied our praiers, or my particular praier, becauſe they neither expreſſe ur preſent wantes, according to the preſent eſtate of our heartes, nei-her can be ſaid the liuely graces & worke of Gods ſpirit in vs, ſo much s the power of Gods word and Spirit vnto vs. My meaning is; they re not drawen or powred out of our heartes, as out of a fountaine, but ather drawen out of the fountaine of Gods word, & powred into our eartes as a veſſel: therfore can not be ſaid our praier, which muſt pro-eed from the preſent eſtate of our heart. They are not our wordes by s offred vnto God, but Godes word by him offred vnto vs, therfore annot be ſaid our praiers.

But ô how hard a thing is yt for carnal men to diſcerne ſpiritual hinges? They can by no meanes be made to put difference betwixt the ord of God, and their *Apocrypha Leitourgies* (which they falſly vaunt to e according to the word of God) betwixt reading, ſinging, & praying: etwixt the preſent liuely graces of Gods Spirit in vs, and their old enned dead writinges: betwixt Gods word to vs, inſtructing vs accor-ing to our infirmities by way of petition, and our wordes vnto God by aithfull praier. And this vale being layd ouer their eies and heartes, heſe blind guides not only affirme, but condemne thinges they know ot? the one in ſetting vp their owne rotten Leitourgies, abuſing the ord of God to, & in the ſame &c. the other in crying out with open outh againſt ſuch as reproue them, and will not partake with them n their idolatrie. Inſomuch as Doctor ROBERT SOME confeſſeth very illingly and freely, that he was amaſed, when he heard vs affirme, that art of holy ſcripture (comonly by them called the Lordes praier & ſo ighly abuſed) ought not by Chriſtians to be inioyned or vſed for, or as praier, either publiquely or priuatly. Our reaſons are, yt vvas not to hat end inſtituted by our Sauiour CHRIT, ſo much as to inſtruct vs to ray, and direct and aſſure vs in praier &c. It was neuer ſo vſed by our auiour, his Apoſtles & Churches, who euer prayed according to their reſent wantes, as the Spirit gaue vtterance. The like rules (beſide heir examples and practiſe) they haue giuen vnto the Churches, no where mentioning nor enioining this or any other ſcripture, to be vſed for their praier. We cannot arriue nor comprehend the riches and depth of that praier, without more particular explication and applica-ion. That prayer expreſſeth not our particular wantes, or eſtate of our heartes, neither do we vnderſtand thoſe generall doctrines, by the

1 Cor. 2. 14. 1 Cor. 12. 4. & 14, 15.

bare ſaying or reading yt ouer. This ſcripture is not the grace of Gods ſpirit in vs; It is not drawen out of the fountaine of our heartes. It is not our wordes to God, but his vnto vs: &c. It edifieth not the whole Congregation ſo that they may al mind one thing, or ſay *Amen*. Therefore, and for all theſe reaſons, yt ought not and cannot be vſed of any chriſtian, either publiquely or priuatly, as their praier: as by many other reaſons ſhall further apeare in the breef anſwere to this ſaid Doctors Argumentes.

HIs firſt Argumēt is thus from CHRISTS owne mouth. CHRIST COMMAVNDETH CHRISTIANS TO pray thus *Our Father &c.* Therefore yt is lawful for Chriſtians to pray ſo.

Luk.11. Wel ſaid: be it ſo a litle while, be yt a commandement in theſe wordes *when ye pray ſay &c.* It then being a commandement is of neceſſitie to be wholy ſaid as yt is there ſet downe, and cannot be in our choice and will, whether we wil ſay yt or no; for the commandement is tied to al *Math.5.19.* *Iam.2.10.* the wordes, & no commandement is in our libertie to do, or leaue vndone: but they that leaue yt vndone, break that cōmandement which cōmandeth yt to be done. Moreouer, theſe wordes *when ye pray* are general, & extend to al times of our praier, that whenſoeuer we pray we muſt ſay thoſe words there preſcribed, & whenſoeuer we faile ſo to do, we break this cōmandemēt. And thus by this Doctor his reaſon, haue the Apoſtles & Churches, yea our Sauiour CHRIST faulted & broken this cōmandement, ſo oft as he hath failed to vſe theſe wordes in praier: which wordes, we can neuer find that either he or they haue vſed at any time in their praiers: but that with other wordes they haue praied, vve find euerie vvhere. By this time you haue ſpunne a faire thred, you haue made a goodly reaſon. But yt is peraduenture my ignorance and want of learning, that thus wreſt that I vnderſtand not: for your Argument wil beare no ſuch concluſion. Your wordes I am ſure I miſaledg not. CHRIST (ſay you) commandeth Chriſtians to pray thus *Our Father &c.* Therfore they may pray ſo. This cōmandement I trow extendeth to the verie wordes *Our Father &c.* els your Argument maketh nothing for you, or againſt vs. And if yt be a cōmandement, & haue a relation to the wordes, then I am ſure the other concluſions wil follow as wel as this. Therfore yt were better for your ſafety (though not for your fleſhly credit) to looſe this Argumēt then gaine this blaſphemy; & that we conſent togither in this, that the commandement heere ſtretcheth not to the wordes, but rather to the doctrine & ſenſe. For if yt ſhould at all be vnderſtood of thoſe preſcript wordes, that the reading or ſaying of them might be our praier; then muſt yt needes be granted, that this of al other were the moſt perfect praier; both in that there is included in yt al other prayers, euen whatſoeuer may lawfully of vs be aſked, or can of God be granted; and alſo auoided al battologie, vaine repetitions &c. Wherfore, yt being a praier to be vſed, and the beſt of all praiers, fitting all times, occaſions &c. yt muſt needes follow of neceſſi-

ecessitie to be alwaies vsed, because God is alwaies to be serued with he best. Yea yt must needes follow, to be solely and only vsed, & none ut that, because all other praier should be but vaine babling, yea open mbition in putting our owne vnsufficient stuffe, in the place of this lsufficient praier. For the best of our praiers & actions are vnsufficient, vnperfect, & as a stained cloth. But this (if yt be a praier) cannot be lenied, to be sufficient, perfect, and without staine,

THis Doctors second Argument is this. EVERIE BRANCH OF THE Lords praier is a petition; Therfore euerie branche is a praier. For euerie meane scoller knoweth, that the Argument followeth *a specie ad genus affirmatiuè*. And if euerie branch be a praier, then must the whole (because they concerne the glorie of God & our benefite) needs be an excellent praier. *Virtus coniuncta fortior.*

I haue before shewed how sundrie Psalmes, this & many other scriptures may be in some sense called praier or praiers: because the Lord n them by petitiō maner instructeth our weake faith how to pray vnto him, how to frame our requestes, our wordes, how to lay hold of, & se his promises &c. Yet I haue further shewed, why these scriptures, hus barely read or said, cannot be said our praiers, without further explication, application &c. vnto our present needes and estates. So that Mr. Doctors learned reason followeth not: for except he can proue yt ur praier, he saith nothing. Now in that I graunt yt him, by some cōruction to be called a praier, yt is to auoide contention about wordes: or els they would neuer leaue vrging the synonimie, betwixt a petitiō nd a praier: vvhich in all tongues signifie one thing. Now then Mr. Doctors reason in his owne sense, is but thus much. Euery branche f the Lordes prayer is a prayer; Therfore euerie branch of the Lords rayer is a prayer. Need he to haue shewed his deep learning and hard ogicall rules *a specie ad genus affirmatiuè* for this stout reason. I would haue hought he might haue learned to haue made as good a reason as this t home, and neuer haue trauailed to Cambridg for yt. For if this reason hould, he may proue himself a learned, a wise, or an honest man, r the falsest and absurdest thing of the world. It is so, therfore yt is so. vvould here know of his Docterhood, vvhither praier or Petition e the *Genus*, and vvhich is the *Species*, in this his logicall reason? or if he et yt alone and trouble not himself now any further with the matter seing he hath fethered his nest, and hath got that he al this while waied for) I am content: for I am not greatly desirous to learne away this is cunning.

To the matter in controuersie: I denie that scripture which he calleth he *Lords praier*, or any one particular branch of yt, properly to be said praier, that is, such an exercise or offring, as the Saintes (by the vorke of the Spirit in them) offer vnto God through IESVS CHRIST. Neither followeth yt, because euerie branch conteineth either a requeſt

requeſt of ſome benefite, or the deliuerance from ſome euil, that therfore yt is a praier. For this yt is as yt is written in the booke, though yt be neuer read; therfore I may by Mr. Some his reaſon & Logick conclude, that the booke alſo praieth, becauſe all theſe branches are in the booke, and all theſe branches are ſuch praiers. Neither yet doth the reading of theſe ſcriptures make yt a praier any more, then the reading of the ſcripture maketh a ſermon: there is required a litle more worke of the Spirit in both. In the one to the explication & application of the ſcripture read; in the other to the powring out & expreſſing the deſires and eſtate of the heart in faith. For yt ſufficeth not, that al our wantes, or whatſoeuer we can aſke or ſtand in need of, are there expreſſed: what booteth that me? I can aſke or receaue no more, then mine owne faith extendeth vnto: An enwrapped faith will not ſerue or ſaue me: this were to conclude, becauſe in the bible is all wiſdome and Doctor Some hath the bible: therfore he hath al wiſdome. In this ſcripture is all praier: therfore whē I haue ſaid or read this ſcripture, I haue praied all maner of praier. What pitifull, blind, yea popiſh & pernicious reaſons are theſe? For (ſaith this Doctor) he is vnlearned that knoweth not, that all petitions are contayned within the compaſſe of, & may be deduced from the Lordes praier. Therfore when we reade or ſay the Lordes praier, we pray for the Queene, for the Nauie &c. and all other petitions that we need incluſiuely, & that vntill I can proue that all petitions are not therin concluded, I gaine nothing by this reaſon, in that I alledge, that neither our particular nor preſent wantes are therin expreſſed; and therfore yt cannot be ſaid our praier. Doth this Doctor know what either faith or praier meaneth? Can any thing be deuiſed more popiſh or idolatrous then this? popiſh, in that he maketh praier without faith, vnderſtanding, or knowledg of the thing we ſay? yea giueth meed to the verie ſaijng ouer theſe wordes: Idolatrous, in that he putteth holines and vertue in the wordes vnderſtood. For let me aſke of him, which way that can be ſaid a priuate praier where my wordes expreſſe not my heart? were yt not rather an idle ſuperſtitious or fond futilitie? & a taking of the Lordes name in vaine? I would alſo vnderſtand of him, whether any ſuch publike praier may be vſed in the congregation, which is not vnderſtood of all? and whither to the ſimple ſort he might not almoſt pray in an vnknowen tongue as well? or how ſhould they vnderſtand this, without ſome particuler explicatiō or application? Therfore by theſe vnfallible reaſons we may conclude, that this ſcripture neither any other can be vſed either priuatly or publikly as our praier, without ſome further worke of the Spirit in vs.

1 Cor. 14. Act. 8, 31.

But he hath for this an euaſiō, namely that our knowledg is here but in part, and therfore we may vnderſtand in meaſure, and ſo haue vſe of this as a praier. If he meane priuate praier, though I in ſome meaſure may by ſuch a ſpeedy reading vnderſtand ſomwhat, yet this vnderſtanding nothing expreſſeth, ſo much as inſtructeth my preſent heart: therfore yt cannot be ſaid or vſed as my praier. For euerie knowledg

or vnder-

r vnderſtanding maketh not praier: neither doe we heere reaſon of ecret or inward praier, but of pronounced praier. Yf he meane pub- ike praier, yt is manifeſt that whole loaues vnbroken vp or vndeui- ed, may not be ſet before children; eſpecially in their praiers, which s a publike actiō of the whole church, & muſt be vnderſtood of the hole church. But be yt grāted him to be vnderſtod of al the church: et euerie brāch being ſo infinite, frō whence ſpring & are deriued ſo any infinite petitiōs; how now in this caſe ſhal they al wᵗʰ one heart, ne mind and one mouth be ſaid to praiſe God, when their mindes thus diſcracted, their thoughtes diſperſed, one about one thing n other about an other, euen ſo many ſeueral, as there are diuerſitie f thinges in the world, of conceites, and armies of thoughts in men: me ſhal aſke priuate thinges whiles others aſke publike. How ould this be auoided, though al the church were as learned as this octor miſtaketh himſelf to be. And this we know, that publike prai- rs muſt ſo be made, as they may be with ane accord, that all may be nderſtood, that all may ſay *Amen*.

Math.24. 45,46.

Rom.15.5.

Act.1.14. & 2.46.

1.Cor.14.15. 16.

But (ſaith this Doctor) I then take away the vſe of this Scripture: o; but the abuſe rather. For how ſhould yt now be vſed as a praier, ithout theſe popiſh errors, groſſe abſurdities, and heinous idolatrie? herin this popiſh Doctor & al the prieſtes of the lād fal, whiles they ſe yt: ſome of them ſaying yt for all their wantes at once, that they night ſoone haue done, others fiue times in a morning next their eart for al the weeke after, or vntil wedneſday or friday, that they aue ſeruice againe. Other more ſmooth hypocrites (yet as groſſe dolaters) vſe yt as a cloſe or ſupplie (forſooth) to their lōg & prolixe raiers cōceaued before, with this preāble. For these & al other gra- es neceſſarie, let vs ſay the Lords praier. What can be more groſſe, opiſh, idolatrous, ſuperſticious thē this? doe they not heerby put ho- nes in the wordes? why ſhould they els vſe thē after they haue praied s God hath giuen thē vtterance by his Spirit? doe they not fall into he ſame errors, abuſes, inconueniences aboue ſhewed & confuted.

Heere I had like to haue forgottē one of our Doctors maine rea- ons, which he bringeth to ſhut vp the point, & that is this; yt hath *men* added in the end; therfore yt is a praier. Had yt not beene pittie o haue loſt this reaſon? why your A.b.c. before the catechiſme of the hurch of *England* hath both the ſigne of the croſſe & *tittle*, *tittle eſt Amen*, et I neuer heard yt taken for a praier. Chriſt himſelf is called *Amen*, hal I therfore ſay that he, or the whole written word of God which is alled *Amen* alſo is a praier? Moreouer, I find yt after *Luke* without *Amē*, ea & without *For thine is the kingdome, the power: &c.* now would I know of ou after which Euangeliſt I muſt ſay yt. And thus being wearied with your friuolous reaſōs, & nothing refreſhed with your vnſauorie arren notes, wherwith whiles you would haue opened, you haue roi- ed & ſhut vp thoſe heauenly pure fountaines; neither yet reſting in our interpretation of, much leſſe in your collection from this word

Amen, I betake you (when you ſhal haue recouered your ſenſes frō the amazement wherinto you were ſmitten with this ſtrange Doctrine touchnig praier) to a further conſideration of the matter; to ſee if you can bring any better reaſons, or repaire theſe in your third booke, againſt the poore perſecuted ſeruantes of Chriſt whome you vntruly accuſe, blaſpheme & publiſh for *Anabaptiſts* & what not in theſe your priuiledged poiſoned writings.

I haue ſufficiently (as I hope) ſhewed the vnlawfulnes of bringing into, or reading in the church theſe ſtinted numbred praiers, and ſet ſeruice in their written diuiſed Leitourgies: both becauſe they want warrant in the Teſtament of Chriſt & practiſe of the Apoſtles, and are contrarie to the ſame, being *Apochrypha*, & not the liuely graces of Gods Spirit; being contrary to al the rules of praier, yea to the Spirit yt ſelf & chriſtian libertie: not being drawen from the Spirit of God in vs according to the neceſſities & preſent eſtate of the church, or of our heartes as the Spirit giueth vtterance; but rather teaching the Spirit wordes, & vſurping the office therof in the conſciences of mē: yea ſetting ſtintes & lawes vpon the Spirit & church, preſcribing this, & thus much to be ſaid this day in the morning, at afternone, thus many collectes or *Pater noſters*, heer a *Creed*, a *Te deum*. &c. I haue ſhewed the ſuperſtition idolatrie & abhominacion of the beſt of thē, how they are but as a dead ſtinking carion, & not a liuely acceptable ſacrifice vnto the Lord, & ſo abhominacion; wil worſhip, not required at our handes, & ſo ſuperſtitiō; brought into & ſtanding in the church of God for that they are not, namly as rules & lawes of the church, as holy praiers and incenſe of the Saintes, as the liuely graces & preſent worke of the Spirit, & ſo idolatrie. I haue ſhewed that thoſe ſcriptures vſed in them, do no way iuſtifie thē, no more then they doe the maſſe-booke, or a Coniures magical incantatiōs, which haue alſo holy pſalmes & ſcriptures, & as vnreproueable praiers: but rather that they make thē the more heinous, in that they ſo rende, mangle, & peruert the ſcriptures to ſuch blaſphemous abuſes. I haue ſhewed that ſuch written ſtinted ſtuffe, cannot be ſaid the praiers of the Saintes, neither do any good, either inſtruct or help the weake cōſciences of any: but are rather the very leauen & poiſon of their heartes & ſoules, the very cradles and cuſhions of theſe graceles Prieſtes & Atheiſtes, to rock them aſleepe in their ſinnes & ſecuritie, neuer touching the heart or conſciēce, but teaching them to prate ouer vpon the booke or by rote their certayne nūber of wordes to the Lord, as though the booke were their heart, vtterly quenching the Spirit of God, and al the light that is in them. They make thē beleeue that this preſcript praier is good at this time, that at an other time; this when they riſe or at dinner, the tother when they goe to ſupper or to ſleepe; this when they are ſick, that is ſpecial good to be read or ſaied at the point and hower of death. Thus abuſe they & miſleade men, keep them wholy from the exerciſe of the Spirit of God in them, from the ſearching and powring out theyr heartes

before

before the Lord, from the due confeſſion, ſorrow & repentance for
heyr ſinnes, frō the true knowledg or any vſe or benefite of that bleſ-
ed benefite, & holy exerciſe of praier, and wholy from receauing any
ncreaſe, bleſſing, or grace frō God; as the preſēt eſtate of their church
heir faith & ſoules ſheweth euidētly, being by their ſtinted *Leitourgie*
cōſidered at the beſt that they can imagine or ſpeake for thēſelues)
ept at a ſtay, alwaies in one eſtate, hauing neither more nor leſſe of
Gods grace, but eué the ſelf ſame ſtil. Thus are they neuer led forth
ne ſtep towardes perfection, vntil a new Leitourgie be made, where
hey haue al thinges preſcribed, both what to doe & how to doe, what
o ſay, how much to ſay, whē to ſay & whē to make an end. Thus iug-
le they & mock with God, & behold how the Lord deludeth & de-
ideth them, withholdeth the early & latter rayne of his bleſſinges frō
hē, & the cōtinual ſpring & harueſt of his fruitful graces, they being
holy emptie & deſtitute therof, depriued of light, true knowledg,
ea cōmon ſenſe & feeling: their conſciences being ſeared as with an
ote yron, their heartes paued & hardned in their ſinnes, which they
ōmit eué with greedines, hauing left thē no ſight, iudgmēt or power
n thēſelues, to diſcerne betwixt good & euil, nether to looke or know
hat yᵉ wil of God is, for any thing they doe or leaue vndone. Neither
aue they power to practiſe yt, but depend wholy vppon others for al
heſe things: to thē they goe to inquire; as they ſay, ſo yt is without any
oubt: ſo yt muſt be done without any cōtraditiō. Thus is their faith,
hat inwrapped faith of the papiſtes, to beleeue as the church belee-
eth, without knowing what yᵉ church beleeueth, to beleeue & doe,
s ſuch a preacher, ſuch a Rabbine beleeueth & doeth. ō he is a lear-
ed, an holy mā, he would not doe otherwiſe thē wel for al the world:
uch a Martyre made this, & ſuch a mā that, yt cānot be but good, ſay
God what he wil. They ſee with other mēs eies, ſpeak with other mens
nouthes, pray & beleeue with other mēs heartes. Thus doe they al by
preſcript cuſtome & traditiō, without regard to yᵉ rules of Gods word:
hus build they their houſe & faith vpon the ſandes: thus are they by
heir blind guides deluded & led out of yᵉ way: thus are they caſt into
tter darknes, & held in yᵉ chaines of ſinne vnto iudgmēt, their hādes
ies, heartes & al their ſenſes & powers being faſt boūd by theſe Egip-
iā inchāters & their deluſions. And now that we haue thus largely ſet
ut the vnlawfulnes & inconueniēces of al preſcript *Leitourgies*, that all
auilles & pretences may be remooued out of the way: me thinkes yt
s now time to returne to this *Leitourgie* of the church of ENGLAND, and
o conſider ſomwhat more particularly of yt: wherby we ſhal diſcerne
hat kind of faith they haue, profeſſe, & exerciſe.

AND HEREIN to deale with euery particular error therof, or to med-
lle with the patcheries & innumerable trumperies therin, or al their
roſſe follies, & more then childiſh, euen apiſh triflinges, or their fri-
olous conſtitutions & cuſtomes wherūto they bind & leſſon the pa-
iſh prieſt to ſay his mattēs & euēſong in order, to begin with this con-

 feſſion

feſſion throughout the yeare, nay throughout their life. Thē cometh the prieſtes general pardon, thorough the power that his lord Biſhop hath comitted vnto him,& ſo he proceedeth to his ſtinted pſalmes & Leſſons, with his certaine of *Paternoſters* euer & among,& of CREEDES, their forged patcherie cōmōly caled the Apoſtles Creed or SYMBOLL, ATHANASIVS CREED, the NICENE CREED ſometimes ſayde in proſe ſometimes ſonge in meter on their feſtiuals: their Epiſtles, their Goſpels, the one to be read with the prieſtes face toward the weaſt, the other with his face toward the eaſt; with their verſicles, one to be ſaid by the prieſt, the other by the pariſh clarke or people; with their times when to kneele, when to ſit, when to ſtand, when to curſy at the name of IESVS, when to glorie their Lord at the beginning of their Goſpel, or at the end of their pſalmes with their Collectes & Anthemes, this in their ordinary iournal, that in their feſtiuals, this at morne, that at euen, &c. With theſe groſſeries & follies yt is not my purpoſe to meddle: the worke is to great for me; if I ſhould begin I ſhould not know when to make an end. Only Here by way of queſtion, I wold know of them, where they learned thus to limit and apportion ſcripture; this Chapter to be read on this day, that vpon their next ſunday, this for the firſt leſſon, that for the ſecond, theſe on the morning, that at euēſong. I would moreouer know of thē, where they learned to hew out & diſmember the ſcriptures in this maner; to pluck them from the context with ſuch violence, without al ſenſe, order, or cauſe; & to make that their Goſpel of the day more then any other Scripture of the new Teſtament, or then a whole Chapter of one of the Euangeliſtes, cōmonly read for their ſecond leſſon at their mattens; & to giue more honor to this ſhred, al the people being bound to ſtand vp vpon their feet, & alowd to glorie God, where they take their eaſe & ſit ſtil at the other, & ſay neuer a word vnto yt. I would alſo know of them, how their peeces of the prophecies became Epiſtles? & where they learned to make thus many Piſtles & Goſpels? I would alſo know of them, where they learned to cannonize & reade the APOCRYPHA writinges (which ſwarme with vnſufferable forgeries, lies and errors) in the church, if not of the MASSE-BOOK? wherof in deed this their Portuiſe is a right graffe. In the new Teſtamēt I am ſure they find none of theſe cuſtomes, they haue no preſidēt there thus to diſtort, abuſe, prophane diſmember & rend the holy Scriptures, or to thruſt them by ſtint & limitation to daies & times in this childiſh maner, vpon the church: neither to reade nor bring in the erroneous deuiſes of men into the church, and ſet yt vp as the word of God. Yet are theſe patches and ſhreddes euē yᵉ very bad beſt partes of their ſeruice or worſhip, & euē the vnſufferable beſt vſe they make of the Scriptures: which they not only thus rend, diſmēber, apportion, ſtint & limite, this & thus much on this day in the morning, in this or that place of their morow maſſe. &c. But yet ſee how they abuſe yt to more accurſed idolatry and abhominaciō, as to their idol feaſtes both Iewiſh and popiſh, their faſtes

of

f all sortes, their holy daies. All which, because they celebrate & so-
emnize in their Church, yt shall not be amisse a litle by the light of the
ord to examine what kind of stuffe they are.

First therfore I will begin with the Iewith feastes they stil retaine, as
heir Easter & Pentecost. Of these solemnities & feastes we reade *Exod.*
12. Leu. 23. Numb. 28. Deut. 16. that they belonged & were inioined to the
ewes vnder the law, were meerly ceremonial & ritual, figuring Christs
erson & belonging to the Leuitical ministerie, such as appertaine not
nto, neither are to be reteined in the church or ministerie of CHRIST,
ithout the vtter losse of CHRIST, and vtter denial of him to be as yet
ome in the flesh &c. But heer peraduenture they will vse their Doc-
ors foresaid Catholike distinction *viz.* that they keep not these feasts
& daies after the Leuitical maner, neither vnto those endes, but rather
n the one to celebrate the resurrection of our Sauiour CHRIST, in the
ther the glorious miracle of yᵉ giuing the holy Ghost vnto the Apost-
es: &c. and this, their seruice vpon these daies sheweth playnly. Of
hese endes, vses, & seruice at and of these feastes & daies (which are a
reat deale more abhominable then those of the Iewes) hereafter: for
with al these floorishes cannot I be satisfied concerning the very feastes
& daies of Easter and whitsontide, which still reteine the same names
Paschа and *Pentecostes*, the same times solemnities, cessations, the same so-
emne Sabothes or Sundaies yᵗ the Iewes did, keeping their Passouer
n the first month of the Iewes, the first day more solemne then the rest,
numbring seuē weekes iust after the same vnto their *Pētecost*, whose first
day they keep in like maner. Al these ceremonies the lawes & places a-
boue alledged, shew euidētly to be deriued from thē Iewes. We find no
such customes, no such cōmandemēts in the new Testamēt. We there *Gal. 4. 9. 10.*
reade, that if we obserue or be brought in bondage of such feastes, daies *Gal. 5. 1. &c.*
&c. we turne from Christ, he profiteth vs nothing. But they obserue *Col. 2. 20.*
these feastes of *Easter* & *Pētecost* as our Sauiour Christ & his Apostles did
& so haue warrant sufficient inough for that they do; Is yt so? Then
they obserue their Easter wholly after the Iewish maner for so did our
Sauiour CHRIST being made vnder the law. But our Sauiour CHRIST
there instituted this feast to be kept, & that after an other maner, as the
institution of the Supper declared, how yt ought to be kept in the mi-
nisterie of the gospel: I neuer found any such thing in the text. Neither
did the Apostles (who deliuered as they had receaued) euer giue any
such cōmandment, or tied the celebrating the Supper to yᵗ feast that *1 Cor. 11. 23. &c.*
day as yᵉ Church of England doth: but left the day & time to the liber-
tie of the Church. If yt be to be kept in yᵉ maner, thē is yt to be kept in
yᵉ night after supper. If the feast & day stil remaine, then doth the Pas-
ouer still remaine: for both were alike by our Sauiour obserued at that *Mat. 26. 26.*
time: but if the Passouer be abrogate, & Christ our Passouer be offred *1 Cor. 5. 7. 8.*
for vs, then is that feast & day also abrogate, and we to keep the feast
euen al the daies of our life in sinceritie & truth: other obseruation of
the day I neuer found, in all the practise of the Apostles or Churches.

For the other feast of their *Penticost*, they haue litle help from the second of the *Acts*: for the Disciples assembling in that priuate maner, could not be to keep that publike feast of their first fruites, where they were to make publike & solemne offringes, according to the law: &c.
Act.1.4. so much as according to the commandement of our Sauiour CHRIST, to wait for the promise of the Father &c. which not being as yet performed, they could not keep that day as in cõmemoratiõ of the great wonders the Lord thẽ shewed, & grace he shed vpon them. Now then, if they kept not that day as any feast, either after the Iewish or this popish maner, how should these mẽ from thence fetch warrant for their feast; for after the Iewish maner they will at no hand be said to keep yt, & after their maner yt is cleare the Apostles then could not keep yt, because the miracle was not as thẽ done, neither had they as yet those giftes of tongues neither knew they at their assembling, in what maner, or what the Lord would worke that day. For though yt pleased the Lord vpon that day to shew these wonderous workes: yet did not he it, that either we should keep a superstitious celebration of that day more thẽ of others after this idolatrous maner, or still reteine the Iewish feast: &c. so much as vpon that day, in that great and solemne concurse of people, to giue publike witnesse to the Gospel of our Lord IESVS CHRIST, & furnish vp his witnesses according to his promises. &c.

For I am sure they cannot shew either cõmandement or example in the new Testament, that this or any such feastes haue beene kept or are to be kept in the Churches of Christ. It maketh nothing to their purpose that *Paul Act.* 18. departed from *Ephesus* to keep the feast en-
1 Cor.9.20 suing in Ierusalem: for what he did (no doubt) he did by reuelation of
Act.16.3. the Spirit, vnto the more easie winning of the Iewes, to whome he (for
Heb.8.13. the time) became and behaued himself as a Iew, & this both by the speciall reuelation of the Spirit, and warrant of the word. For vnto the Iewes a time was giuen of shaking and remouing these ceremonies,
Act.15. from which they could not be so sodainly or easily remoued, because they were giuen and deliuered vnto them by God himself, vpon the mount *Sinai* &c. yet seing they neuer were giuen nor belonged to the *Gentiles*, the Apostles at no hand would haue them intangled vvith these ceremonies. Neither did *Paul* here inioine the Church at *Ephesus* to keep this feast, but how sharply he hath dealt vvith those Iewes or other false teachers that sought to trouble the Churches with them, appeareth in all his Epistles; and how roundly, but for a litle halting
Gal. 2.4.5. herein, he dealt with the Apostle *Peter*, appeareth *Gala.2.14.* And if the Apostle then at the first planting of the Churches, when many Iewes were mingled amongst the Gentiles, would not receaue the least ordinance vvith the ministerie of the Gospell, by vvay of subiection not for an howre, that the truth of the Gospell might continue amongst them; what would he now say to these false Apostles and counterfait wretches, which not being Iewes but Gentiles by nature, and hauing

these examples and documentes before them; yet dare without
ny warrant thrust their Iewish and heathenish traditions vpon the
hurches with a strong hand; which thus mingle the Iewish ceremo-
es with the Gospell: which way should the truth of the Gospell re-
aine with them, when the Apostle saith, that but a litle of such leaue Gal.5.9.
oth leauen the whole lump?

But see, these Phariseis not only reteine the day & the feast, but ioine
the celebration of the one day a principal article of our faith, the re-
trection of Christ from the dead: vvhere haue they learned (trow
e) to make such a set and especial memorial of Christes resurrection
he day aboue all the daies in the yeare? But here their answere is rea-
, because forsooth CHRIST rose as that day of the yeare. Did he so?
ow shall vve know that? their holy Father the Pope hauing in a so-
mne generall councell corrected his Calender saith, he rise ten daies
efore, and keepeth his feast accordingly. Is yt not doubtful they come
the post, and then all their deuotions are lost. But be yt of their
de. Be it that Christ rose iust as that day; yet would I faine know the
ysterie of the matter, vvhy we should more specially remember
nd celebrate Christes resurrection that Lordes day, then the next
ordes day, yea or then any day of the yeare? or why they should keep
ch a solemne double feast that Lordes day more then any other: vn-
sse peraduenture yt be, because the sunne daunceth that day vvhen
riseth. I could neuer as yet find in Christs Testament any such bet- Rom.14.5.
rnes of one day then an other, neither that Christs resurrection was 6.
be celebrate with such a stagelike fleshly pompe, in superstion and
dolatrie, in flesly lustes, riote and gluttony; that day making holy two
ther daies after yt, and drawing the whole land both yonge and old,
these daies, to intermit their lawful callings, vvherin they are placed
f God (vpon vvhat necessitie or occasion soeuer) to giue attēdance to
heir popery and Idolatrie, so spend the time in idlenes, follie, & vani-
e. Is this to celebrate the resurrection of CHRIST from dead workes? Colos.3.10.
to be renewed in knowledg & holines, after the image of him that Rom.6.4.
reated them? or is yt not amongst their holy Fathers superogatorie
vorkes, which God neuer required or cōmanded? For I vvould faine
earne of them, where they can likewise shew any commandement or
varrant for their solemne WHITE SONDAY, and their feast of PENTE-
OST, other thē the Iewes double Sabaths & feasts &c. But I haue now
done with this feast: I would therfore know vvhere in the new Testa-
ment they find any president or commandemēt, to solemnise the verie
day of the Apostles receauing those wonderful gifts of the holy Ghost.
That the Apostles did not then keep that day as a feast or gratulation
of this matter, is alreadie shewed; because they had not as thē receiued
these giftes, neither knew in vvhat maner God vvould work: that euer
after they kept or commanded to be kept any such set solemne me-
morial therof vpon any one day more then an other, I suppose cannot
be shewed in the new Testament. *Paul* they may alledg *Act.*20.16. made
haste

haſte out of Aſia, to be (if yt were poſſible) at Ieruſalem at the feaſt of Pentecoſt: yet this proueth nothing yᵗ the Apoſtles or Chriſtians kept the feaſt & commemoration of the wonderfull apparition of the holy Ghoſt &c. which vntil they can ſhew, they muſt be guiltie as forgers & coiners of a new religion, & ſo of adding vnto, yea abrogating of the Teſtament of CHRIST. We doubt not but the Iewes a long time kept that & many other feaſtes, but they may be no example for vs in this matter: nor yet theſe with their auncient traditions wherin the papiſtes and they preſcribe, from which forgeries they deriue theſe and many other trumperies, without ſome better warrant from the word of God, then as yet they can ſhew. Neither is yt my purpoſe heere to ſtand to recite their heatheniſh maner of keeping thoſe feaſtes with idlenes, riot & gluttony, with their maygames, morrice dance, & ſommer Lords &c. I now make haſt to their popiſh feaſtes.

WHICH BECAVSE they are ſo many, we will keep their owne diuiſion of them in Double and Single Feaſtes. Of their double feaſtes are their Chriſtmaſſe day, with the day of his circumſion and Epiphanie, the Annunciation, & Purification of their Ladie, called *Candlemaſſe* day, their day of all the Saintes together, called *Hallowmaſſe*; their *Michaelmaſſe* & all Angels, beſides their Eaſter & whitſontide wherof we haue ſpokē, alſo their Aſſentiō day, & Trinitie ſonday. Now their ſingle feaſtes and common Holidaies are the Saintes daies in order as they come in their beadrolle, & their cōmon ſundaies. Of which ſundaies, though they haue cōmandement both in the law by the fourth cōmandemēt, & in the new Teſtament by the cōmandement & practiſe of the Apoſtles, to keep in the Church the firſt day of the weeke, an holy conuocation vnto the Lord, ſpending that day in praiers, hearing the word, and other holy exerciſes; yet ſeing they ſo miſerablie profane yt to idolatrie, both after the maner of the heathen & Papiſtes, yt becommeth an idol feaſt no leſſe accurſed then the others. After the maner of the heathen they abuſe yt, in dedicating yt vnto, and naming yt after the chief idol of the Pagans, the Sonne, a creature, and in feaſting that day after their maner in pride, gluttony, riot, idlenes, ſport, play &c. After the maner of yᵉ papiſtes they abuſe yt, in their ſtinted, ſuperſtitious, idolatrous ſeruice, their abuſe of ſcriptures of praier at their meeting, which is not to any edifiing or leading forward in the waies of God, their courſe & direction being ſet downe both to prieſtes and people before hand, what they ſhall doe, ſay, pray, how much in the forenoone at *Mattens*, how litle at afternoone at *Euenſong* &c. Further, in that they dedicate one ſpecial Sunday aboue all the reſt vnto the Holy Trinitye; & yet giue leſſe honour vnto this Sunday & feaſt, then to their white ſunday going next before. Their other ſolemne holy feaſtes, ſeing they want warrant in the word of God, & haue nothing for their foundatiō & groundworke, are therby caſt vtterly out of the Church of CHRIST, which is not to be edified vpon the ſandes of mens fanſies, neither to worſhip God after the deuiſes of their owne heartes, but according to

the pre-

he preſcript rules of his holy word: & therfore I need ſpend no time
n the refutation of them: the bare recital of theſe their trifling follies
vanities, is inough to ſcatter them into the wind: for what warrant,
ommandement, or proofe haue theſe ſtage players in the word of
od, in this maner to ſolemnize the birth, circumciſion, epiphanie,
ſurrection & aſſention of Chriſt vpon their ſeueral daies, with their
faſtes, worſhip, & feaſtes? why do not they celebrate as well his bap-
ſme, temptation and victorie ouer Sathan in the wildernes, the cal-
ng of the woman of Samaria, the receauing the *Syrophoenitian*, his fa-
ous miracles, caſting out deuils, raiſing the dead, walking vpon the
a, tranſfiguration vpon the mountaine, giuing the holy Ghoſt vnto
is Apoſtles, with his commiſſion and meſſage &c. Theſe are written
n the new Teſtament, & were done of him as wel as the other; for our
arning and comfort as wel as the other. Why then ſhould not they
s wel haue their peculiar daies, faſtes, worſhip, feaſtes, as the other.
ut where haue they thus learned Chriſt? to worſhip him by ſtartes
nd ſtintes, by daies and eaues, by ſuch idol faſtes and feaſtes? Is not
his to draw the worſhip of God (which is perpetual and ſpiritual) *Col.2.20.*
nto carnal commandementes, worldly ordinances and cuſtomes *Mat.15.9.*
gaine, and that after ſo ſuperſtitious and profane a maner? Superſti- *Act.17.22.*
ous, in that it is without cõmandement or preſident in the Teſtamẽt
f Chriſt, wil worſhip not required or accepted at their handes: pro-
hane, in that they celebrate theſe feaſtes in al maner gluttonie, ex-
eſſe, ryot, prodigalitie, pride, luxurie, vanitie, idle games, & heathen
ortes. Thus they celebrate the natiuitie, circumciſion, epiphanie &
ſurrection of Chriſt, with gay clothes, cleane houſes, good cheare,
he viole in the feaſt to ſtir vp luſt in ſtead of deuotiõ, eating & drink-
ng & riſing vp to play and daunce, after the maner of *Bacchus* in his
eaſtes, with their Lords of miſrule, commonly called *Chriſtmas lordes*,
ames, enterludes, nummeries, Sodomitiſh maſkes, waſſal cuppes,
vith thowſandes of abhominations, which chaſt & Chriſtian heartes
& eares abhor to heare or thinke of. This is the fruite of their idola-
rie & idlenes: this they learned of their forefathers in the wildernes.
Whiles *Moſes* was on the mount *Exod.32.* their prieſt caſt them a calfe
f gold, made of their chiefe iewels that yt might be of the more eſti-
mation. To this Calfe they made an Altar, the prieſt deuoutly pro-
claimed a faſt to al the people on the eaue, a ſolemne feaſt and holy
day vnto the Lord, yea of the Lord IEHOVA as he ſaid. On the day
where the people offred burnt offringes, and brought peace offringes
on the morning; after ſate downe to eate & drink and roſe vp to play.
This is the very mould and patterne of theſe their idol feaſtes, faſtes,
worſhip &c. In Chriſtes Teſtament they neuer learned to diuide
Chriſtes actions & life into ſuch a ſtageplay; making one day a Pa-
geant of his birth, an other of his circumciſion, an other of his epi-
phanie reſurrection &c. though theſe were diſtinct things, and done
t ſeueral times: yet neuer read I that they ought (in this maner) vpon

peculiar daies to be celebrate in the church, more then at any other time or day of the yeare; or that they ought to haue a ſet worſhip with ſelect Pſalmes, Leſſons, Piſtles, Goſpels, Collects, Anthemes; or ſuch a deuout faſt on their eaues, or feaſt on their daies, with ſuch reuels as they keepe.

But that their deuotions may yet more appeare, they worſhip him euen in his mothers belly, or rather before ſhe was conceaued with him, they adore the wordes of ſalutation, euē in the Angel *Gabriel* his mouth, & giue a ſolemne faſt, worſhip, and feaſt day therunto, which they cal the Annunciatiō of their Lady. And leaſt ſhe might be offended, they ſolemnize alſo with double feaſt her purification, cōmonly called *Candlemaſſe*. And heer in this feaſt I would know of theſe deep diuines, what yt is they worſhip & ſolemnize; whether this action ſhe did, or the perſon of their Lady: for needes yt muſt be the one or both of thē, heere being nothing either in or ioyned with this action beſides, worthie of ſuch ſpecial veneratiō & high ſolēnitie. Yf then yt be the action of her *Purification*; that was but a legal ceremonie, and not now to be brought into the Church of Chriſt. Yf her perſon (as yt is alſo like) how thē wil they eſcape the breach of the firſt cōmādemēt; valeſſe peraduenture they hope through her mediatiō to be diſpēſed withal, & yt ſhe wil ſpeak a good word vnto her Sōne for thē; & therfore they powre out vnto her their drinke offringes, and burne in-
Ier. 44. cenſe to the Queene of heauen.

And that they might not faile at time of need, ſee, they make all the Saintes, & Innocētes in heauen their friēdes & on their ſide, celebrating to the Innocentes one day of their ſoléne Chriſtmas: vnto all Saintes (becauſe none ſhould be forgottē, & they are many in nūber) they keep an eſpecial & principal feaſt day, with a deuout faſt vpō the eaue &c. yet leaſt ſome of the chief Santes, as *Ihon* the Baptiſt, and the twelue Apoſtles might be diſpleaſed in that they are numbred & paſſed ouer with other common Saintes, they ſeuerally remember them againe in their tourne with their peculiar eaues, daies, faſtes, feaſtes, & worſhip. Heere is yet alſo an other Saint, whome I had like to haue ouerſkipped, the Captaine of thē al, S^t. GEORGE, their Borrowgh, the patrone of the lād, a worthy warriour, our Ladies knight I wene. This Saint hath heere no ſmal intertainemēt, with his ſoléne proceſsiō (& that by no ſmal ſtates, but euē the greateſt of the lād) with his cornets trumpets, harpe, ſhackbutes, pſalteries, dulcimer & al inſtrumentes of Muſick &c. This Saint (beſides his noble order of knighthood) hath alſo his famous peculiar Chaplain Palatine of the order, who is to weare a goldring on his thomb: & what a famous feaſt they keep vnto this Saint, there is none in Court or Countrie eā be ignorant. Becauſe I am no good Heralt, I wil not vndertake to blazon his armes, the red Croſſe in white field that he beareth in banner diſplaied, nor yet his worthy atchiuementes: For all thoſe I refer you to his Legend. And heere me thinkes before we goe any further, we had need enquire

ſome

ome learned Doctors opinion of this geare, leaſt we that be ſilly and
ooke no further then the word of God giueth vs to ſee, take yt for
noſt groſſe idolatrie & abhominatiõ, becauſe in al the booke of God
rõ the beginning to the ending, we find no ſuch preſidẽt or cõman-
emẽt; & therfore (if yt pleaſe you) becauſe Do. Robert Some hath
ndertakẽ the matter, we wil heare his learned iudgmẽt of this ſtuffe.
This learned Doctor (who hath this wit for the moſt part with him,
o take no more of a matter then he is able to deale with) frameth an
rgument in the name of an other, thus. *The church of England maketh* mẽ-
iõ of Saintes deceaſed, viz. Apoſt. Martyres &c. in ſome of their pub-
ike praiers: therfore the church of England doth worſhip Saintes
eceaſed. His anſwere is, they are mentioned to ſtir vs vp, not to wor-
hip thẽ, but to tread in the ſteps of their vertue & religion; & ſo con-
ludeth the Argumẽt very weake & ſylly. But how if this Argument
roue his owne, what opinion ſhal we then hold of his Doctorhood?
ot to ſpeak of his euil cõſciẽce, who (to coullor that the cannot iuſ-
ifie, & to paſſe by that he cãnot gainſay or diſproue) is not aſhamed
ſually throughout his writinges, to father the forgeries of his owne
dle head vpõ others, thinking (by deprauing the poore profeſſors of
he truth) to ſuppreſſe yt, or (at the leaſt) to get credite and promotion
nto himſelf. But I would know of his euil conſcience (wich ſhal ere
ong be araigned for all theſe thinges, before him that is greater then
is cõſcience) whether he neuer heard other reaſons frõ ſome of thẽ,
o proue this their celebratiõ & cõmemoration of Angels & deceaſed
aintes to be idolatrous, blaſpheamous & abhominable, euen to the
hief Authors of this ſtuffe, & that in the preſence of ſome verie ho-
orable: namely becauſe they dedicate to theſe Angels & dead Saints
peculiar Eaue & Day, caling thẽ after their names, therby impropri-
ting & giuing that to the creature, which is only due & reſerued in
he hand & poſſeſſiõ of the Creator. 2 becauſe vpon their Eaues they
nioyne & bid in their church (vpon their ſunday) a publike faſt and
raier in theſe Angels and Saintes names. 3 becauſe vpon their day
(which they cal an holy day) they proclaime a ſolẽne feaſt to be kept,
with general ceſſatiõ frõ their labours in their trades, as vpõ y. Lords
day by the 4 commandement. 4 & this by a publike law (not to men-
ion al the fleſhly and lewd behauiour, idlenes, pride, vanitie, exceſſe)
ppely ſeene & ſuffered vpon theſe their feaſtiuals & holy daies. 5 be-
auſe vpon theſe daies they haue a peculiar preſcript deuiſed worſhip
o each ſeueral Saint, that they thus celebrate: not heere to mention
heir vnſufferable ſhredding, diſmembring, rending & peruerting of
criptures, to clowte vp this idolatrie. Theſe reaſons if either thoſe two
reat BB. to whome they were propounded, or this Doctor which thẽ
eard them had ſoundly confuted, & iuſtified this their maner of ce-
ebrating & worſhipping dead Saintes & Angels in their church: then
ad the Antichriſtian tyranny of the one, the reprochful blaſphemie
f the other, ſome colour; which now are odious vnto God & man.

But now ſeing theſe Argumentes ſtill remaine with them vnanſwered, and that they are ſo loth to meddle with them; I would now only learne of this Doctor, where he (in al the ſcripture) hath found this idolatrous cuſtome of theirs, to celebrate the memorial of any one deceaſed Saint, & that vpon one ſet day yearly, in this maner: we reade not that the Fathers before the flood vſed yt, neither yet after ye flood, before the law: yet were they verie godly men, of great vertue, ſuch as inſtructed their children in the true worſhip & waies of God: ſuch as their children honoured & reuerenced whileſt they liued, & did all filial duties vnto them; being dead, decently buried them: but neuer after kept any ānual or ſet day in their remembrance. The like vnder the law we reade of *Moſes, Samuel, Dauid &c.* men verie famous & renowmed for their vertue & godlines, greatly honored of all whiles they liued, no ſuch matter done to thē after they were dead, yet were they preſidentes by their vertue, euen vnto all ages vnto the worldes end. The Apoſtles alſo whome they ſo eſpecialy aboue al other Saintes prefer & celebrate being dead, yea taken away as famous martyres, neuer in this maner vpon one ſpecial ſet day celebrated their conſtācie in the faith & vertue, as we may ſee by the Apoſtle *Iames* and the Martyre *Steuen*. Likewiſe the Apoſtles *Paul & Peter* being ready to ſuffer for the Goſpel, left no ſuch commandemētes vnto the churches, that any ſuch praiers & feſtiuals ſhould be kept to them or their remembrance, being dead: but rather ſtirred vp & admoniſhed the churches whiles they liued, & diſired the churches prayers for thē whiles they liued. So that we ſeing no ground for this ſtuffe in the word of God, ſee not otherwiſe, but to hold them for deteſtable idolatries forgeries & abhominations, for the reaſons aboue recited.

And now, becauſe I haue beene ſomwhat longer euen in the bare recital of theſe trumperies, then I thought; I wil paſſe ouer the reſt of their groſſe traſh (as their chriſting their Synagogues and Belles into the names of ſundrie Saintes both men and women Saintes, euen all in the Popes Calender: their ſolemne viſiting their ſpeciall Saintes tōbes & monumētes, as their S^t. *Edwine* his tombe in S^t. *Paul* his church in London by the Maior verie ſolemnely vpon Candlemaſſe night kneeling downe thereat, & ſaying a *Pater noſter*. Likewiſe the yerely cōmemoration of the Founders & benefactors of Colledges in the vniverſities, with their ſolemne praiers purpoſely, as alſo their other idol feaſtes vnto S^t. *Michael* & al Angels which they adore and celebrate in like maner, with their eaue, their faſt, their holy day, worſhip, feaſt. What wil this learned Doctor ſay to this? is this alſo to immtate their religion & vertue? where learned he this immtaciō, this religiō, if not in the maſſebooke where they fetch the reſt? this is deepe diuinitye in deed, & far paſſing all humane capacitie. No maruaile though he (to whome ſuch miſteries be reuealed) chaleng to himſelf to be a Doctor of diuinitie, aduancing himſelf in the thinges he neuer ſawe, being raſhly puffed vp with his fleſhly mind. *Col. 2. 18.*

And

And now hauing taken a view of their ſolemne & idol feaſtes, yt remaineth that in a word or two we conſider of their hypocritiſh & phariſaicall faſtes, which are in diuers ſortes: as their Saintes and feſtiuall eaues, their embers or *Quatuor tempora*, their lent faſt, and their ordinarie fridaies. Of all which curiouſly to inquire, by whome and vpon what occaſiõs their faſtes were firſt inſtituted or inuented, & how they grew into this abuſe, would but miniſter matter to iangle, and were nothing to the purpoſe: yt is ynough that we find them vaine, ful of hipocriſie, ſuperſtition, idolatrie, without ground, and from the rules of the ſcriptures. Hauing ſhewed the feaſtes to which theſe eaue faſtes leade & are a preparatiõ to be heatheniſh, popiſh, idolatrous; yt ſufficeth to proue theſe faſtes which haue the ſame beginning, vſe, & end, and are of the ſame conſpiracie, to be alike guiltie. yet I muſt ſay, they haue more colour & ſhew of probatilitie, then any of the other: inſomuch as in outward pretence they might ſeeme to humble and prepare the peoples heartes to the hearing of Gods word, & to withdraw them frõ worldly encombrances, by attending both to publike & priuate earneſt prayer &c. But (as is ſhewed) the very feaſt & vvorſhip to vvhich they lead being ſo blaſphemous & idolatrous, as alſo kept and ſpent in al maner lewdnes, ryote, exceſſe voluptuouſnes idlenes and ſinne: this faſt muſt needes be alike ſuperſtitious, abuſiue, & abhominable. For their Embers, they are ſo groſly popiſh, as there can nothing be ſaid for thẽ; vnles yt be Doctor Roberts popeholy excuſe, wᵗʰ he maketh for the lent faſt, & al the faſting daies & eaues that are kept in England at once.

This great clearke ſaith, they are inioined, not for religion, but for pollicie, vz. yᵉ maintenance of the nauigatiõ, & ſo referreth vnto a Statute, made in that behalf. I perceaue now the greateſt clarkes are not alwaies the vviſeſt men. I vvil be iudged euen by any that neuer commenced Doctor, vvhether this be a ſufficient reaſon or not. The Prince by act commandeth al theſe popiſh faſting daies to be kept, therfore al theſe faſting daies, lent & all, are ciuil actions. The Prince cõmandeth all the Biſhops ceremonies, gouernment, iniunctions, ſeruicebook &c to be obſerued, therfore they are all ciuill actions, and not to be kept or refuſed as in conſcience towardes God, but as in regard of the outward court, by Mr. Some his reaſons. Yf he vvere not better ſeene in the Statute of *noureſidencie* then in the Statute of *Nauigation*, vvel might he be his Graceles Chaplẽ; but neuer ſhal he be a true Paſtor, whileſt he takes this courſe. It ſhould ſeeme this popiſh Doctor either cannot put difference betwixt the firſt and ſecond Table: or els ſuppoſeth that no lay men (as he termeth them) may medle with the firſt Table; els vvould he neuer be ſo groſſe as to conclude, becauſe the Prince commandeth yt, therfore yt is a ciuil action: yea and an other more blaſphemious concluſion thervpon; The prince commandeth yt, therfore yt is no matter of conſcience, but ought without ſcruple to be done, for (ſaith this Doctor) he is a ſimple Diuine, that cannot diſtinguiſh betwixt the external Court and the Court of conſcience. Might he not

thus bring in al maner idolatrie & humane traditiõs, being cõmanded by the Prince, and no man ought to refuse the same, and stand for the maintenance of the faith, because now the action concerneth not the conscience, but the outward obedience to the magistrate. But of that point hereafter.

First let me shew, that publike fasting is an action belonging to the Church, to be vsed vpon special occasions, as in time of some publike calamitie, great transgression &c. with great reuerence, preparation of the heart & soule, praier, and other holy exercises. That publike fastes haue alwaies belõged to the Church & beene exercised therin, plentifully apeareth in the old & new Testament as *Leuit.16.29.& 23.7. Numb. 29 7.1Sam.7.6.Ester 4.16.17.Nehem.9.Exra.8.21.Mat.9.15.Act.13.2.3.& 14.23.* Besides these examples, vve haue many doctrines & rules set vs downe in the word, how to vse, & what thinges to eschew, both in publike and priuate fastes. *Isa.58.Ioel 1.& 2 Chap.Zach.7.Dan.9. Matth.6.16.Luk.5.35.Mat. 17.21.1 Cor.7.5.* So that he is a very young Christian, & (in my iudgmẽt) not worthy to be a teacher in the Church of God, that taketh the publike fastes of the Church to be ciuil actions, & not to concerne the cõscience. But let me yet come neerer vnto this Doctor & vse more familiar reasons vnto him, wherwith he is better acquainted, then with the vvord of God. Are not al his fasting daies & fasting eaues, as they arise in their Calender, solemnely bidde in their Church by the Priest after his second lesson, on the sonday? are not the people commanded there, to fast vpon such holy tydes, to resort to Church? to pray & heare their diuine seruice? what thinkes he? are these ciuil actions?

Well, and now to his lent fast, which he would put away with abstinence from flesh, and that not for religion, but for maintenance of the Nauie &c. I would first know of Mr. Doctor, whither he findeth in his bookes, that the Lent vvas first found out for the maintenance of nauigation, and whither yt was brought & receaued in England for that purpose. He vvill say, that although yt hath beene popishly & superstitiously vsed heretofore in the Church of England, yet now yt is vsed for the maintenance of nauigation: this is a thing not denied. So was yt also in the most popish and blind time of all, and that much more then yt is now; vvhen scarse one in a land durst eate flesh without the Popes especiall dispensation. Men could then no more then now eate fish, except some went to sea to take yt. But shall I therfore say that the fast inioyned by, & vsed in the Church, is a ciuill action? how cõmeth yt to passe then, that yt is so solemnly obserued in holy Church vpon the first day therof, commonly called *Ashwednesday*? in stead of the popish shrift, dispsling, and ashes, they vse an especiall communion; vvherin the people are inuited to do their repentance. Bitter curses and execratiõs be read and pronounced against certaine sinnes, vvherof neuer a one in the Church is free, or euer yet repented of them; and there made to acknowledg and confirme their owne damnation, by ratifying the curse with their owne mouth, saying *Amen* vnto them.

hem. And this as they moſt groſly bear: themſelues and the people
n hand, that in the primitiue Church was vſed a godly diſcipline; that
t the beginning of Lent, ſuch perſons as were notorious ſinners were
ut to open pennance, and puniſhed in this world &c. that their
oules might be ſaued in the day of the Lord &c. This ſtuffe by the
rieſt muſt be read in the pulpet vpon their *Aſhwedneſday*. Where find
hey this in all the new Teſtament, in the practiſe of the primitiue
hurches there? Know they what either the primitiue Churches or
he gouernment of CHRIST meaneth? that thus popiſhly dreame of
diſcipline vpon that day eſpecially, of ſuch a corporall pennance of a
ent &c. vvhere find they this trumperie in CHRISTS Teſtament? But
his wretch that in his conſcience knew the idolatrie, and theſe groſſe
oleries wel inough: thought to hide that he could not defend, by
ying, the Lent was but abſtinence from fleſh at the Princes comman-
ement; Let him reade the laſt Collect of their commination vpon
ſhwedneſday, and ſee there if they deſire not God to be fauorable to his
ople which turne to him in weeping faſting and praying. Is this
ut to abſtaine from fleſh. Let him looke their Epiſtle and Goſpell
pon the ſame day, the one taken out of the Prophet *Ioel Chap. 2. verſ.*
. Turne you vnto me vvith all your heartes with faſting weeping & mour-
ing &c. the other out of *Math. 6. 16. VVhen ye faſt be not ſad &c.* Let
im yet further perviſe his portuiſe vpon the firſt ſunday in Lent: he
all find their Collect of the day (as they cal yt) to begin thus *O Lord*
which for our ſakes didſt faſt 40. daies and 40. nights: giue vs grace to
ſe ſuch abſtinence, that our fleſh being ſubdued &c. their Goſpell
f the ſame day taken out of *Math* 4. ſheweth the hyſtorie of CHRIST
aſt and temptation &c. Let him yet turne his portuiſe, and ſee if
e find not there an eſpeciall communion for euerie day in their
aſſion weeke, and vpon their good friday a trental of Collectes.
re all theſe but ciuill actions? but abſtinence from fleſh, for the
aintenance of NAVIGATION? Doth the ſtatute by him alledged cō-
and theſe things? or is yt the prieſtes office to meddle with that ſta-
te? yf all this were, yet could they not help or hide this groſſe pope-
ie and heinous idolatrie, which they in theſe their blaſphemous
ent faſt &c. wherof, becauſe this Doctor was either aſhamed or
feard to meddle which (being ſuch abhominable ſtuffe as can find
o defence or excuſe) I alſo will not meddle with the further diſco-
erie or refutacion therof, as taking no pleaſure to raue in their filthy
hannels.

YET remaine two pointes of his deep and peſtilent diuinitie to be
xamined; the one, whether Princes may ſet any permanent poſſitiue
wes, ſet daies & times, when, what time of the yeare, & how long to
aſt? the other whither the Princes lawfull conſtitutions concerning
utward things, bind the conſcience. The firſt ROBERT SOME affir-
neth, and therby ratifieth his Lent faſt, embers, eaue faſts, and friday
aſtes. The other he ſaith toucheth not the conſcience, making a

ſubtil

ſubtil diſtinction betweene the EXTERNAL COVRT and the COVRT of CONSCIENCE. To follow him ſo far as the error & vvickednes of theſe two poſitions would leade, would make of yt ſelf too wide a gap in the worke we haue in hand. I will therfore handle the firſt point ſo far as yt maketh to this preſent matter; and the ſecond very briefly, by way of digreſſion.

Before I come to his diuinitie, I would know of this learned Doctor, whither if the Prince ratifie & command the Popes blaſphemous decrees & abhominations; vvhither this doth either alter the propertie or qualitie of them: or ſuch cõmandement bindeth not the cõſcience? I need not here ſtand to ſhew theſe his popeholy faſtes of the Church of England to be idolatrous in the firſt inuention, & now more abhominable in the preſent vſe, ſuch ſtuffe as he will not file his hands with the defence of them; & now whether theſe be bettered in that they are commanded by act of parliament &c.

But to come to the matter in hand, whither the Prince or vvhole Church may make permanẽt lawes for yᵉ yearly, monethly, or weekly faſtes to be ſtill obſerued vpon this or that day. I haue aboue ſhewed, that faſtes are vpon eſpecial and preſent occaſions, actions, calamities, &c. to be exerciſed, to the humbling & preparing the bodie and ſoule vnto true repentance, praier & other holy exerciſes. This all the practiſe of the Iewes in their Temple ſheweth: vvho vpon eſpecial occaſiõs as vvar, plague &c. vſed faſting. That theſe ſet faſtes vvere not perẽnable any longer then vpon theſe preſent occaſions, vve alſo find. For the faſtes that EZRA & NEHEMIAH inſtituted were not cõtinued from yere to yere vnto the poſteritie. This very queſtion alſo the Lord by his Prophet *Zachary* fully reſolueth, in the 7. & 8. Chapters of his prophecie: where the Iewes ſending vnto the Temple to know whither yᵉ faſt inſtituted in the fift moneth, for the deſtruction of their Temple, were ſtill to be obſerued, the Temple being againe built after their returne out of Babilon; to vvhome the Prophet (after he had reproued their former ſinne obſtinacie, & ſuperſtitious abuſe both of faſting & al the worſhip of God, which were vnauaileable and did but aggrauate their iudgmentes, ſo long as they continued in their ſinnes) ſhewed them that yt was not their faſting frõ meat, or eating, that made them more or leſſe acceptable to God, but their faithful obedience vnto his vvord, & that his kingdome conſiſteth not in meates and drinkes &c. as alſo inſtructing them of the true vſe & endes of faſting & praier; in the end concludeth chap. 8. 19. &c. that all their former faſtes of the 4. 5. 7. and 10. moneth were now to ceaſe, promiſing vnto them in ſtead therof, a continuall feaſt, with his abundant bleſſinges, ſo long as they walked faithfully with the Lord, comparing in that Chapter his former plagues, to their former ſinnes &c. So then we ſee how faſting is vpon eſpecial & preſent occaſions to be vſed, & thoſe or ſuch like occaſions ceaſing, not to be continued without end or vſe: for that were not only to make poſitiue lawes, to bind that which God hath left at liberti-

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but also to put holines in the verie action of fasting, without right end or true vse.

Further the practise & vse of fasting in the church of Christ vnder the Gospel, sheweth, that there can be no permanent lawes of the time & day made therof. For they (not only vpō such present & publike occasions of calamitie) are to vse yt; but also in some especial & waightie actions, wherof dependeth the good or euil estate of that church or congregation: as vpon the choice of the Officers & Elders of the Church. That peculiar Congregation in such actions, at such times, is to humble themselues with fasting & praier: and yet this fast neither to be enioined to others which haue not that occasiō of such like action: neither to be annually, monethly &c. cōtinued of thē after that action performed. Therfore we may conclude, that neither the magistrate, nor the whole church may set positiue lawes of publike fastes, to be holdē vpō such a day or such a moneth frō yeare to yeare; seing they are vpō present vrgent & especial occasions to be vsed. And as for priuate fastes, seing they are wholy put in euerie Christians libertie and the occasions neither concerning others, nor publikely knowne of them; there can much lesse be any positiue lawes made to fast this or that day of necessitie: what gaineth then this learned Doctor, by this euasion. THAT THE PRINCE commandeth these yearly, monethly, and weekly fastes; vnles yt be to lay that blame & blasphemie, which before was due vnto the Pope their Founder, now vpō the Prince. Do not these priestes an high piece of seruice vnto her Maiesty heerin? But this profound Diuine, hath yet one trick in his budget, to salue al this matter; & that is, the Prince doth not cōmand thē to fast, but only vpon such daies to abstaime from flesh. How false this is by their especial deuotions vpon such daies, the priestes solemne bidding thē in open church &c. hath beene fully already cōuinced. Moreouer, I would know of him (if he can tel me) if the action should be meerly ciuil as he would haue yt, what the church hath to doe with yt to publish them, to assemble & pray &c. on those daies: Also, why the very eaues & daies in time & nomber as the Pope vsed & left them, are stil by them so reteined & vsed? were not this to offend the consciences of the faithful? to nourish others in their foreconceiued superstition and idolatrie? Is not this the verie cause that maketh so manie papistes? in that so manie popish relikes stil remaine?

And now further I would know of Mr. Doctor, how he can proue by the law of God, that the Prince may forbid his subiectes to eate flesh vpon such daies & such times &c. I demaund not now any pollitike reasons, for then he would smite me downe with these two; for the sparing the yong increase of beastes, & for the maintenance of the Nauie: but my conscience cānot rest vpon thē: I had rather haue one rule or example out of the word of God, where I can find no such president, vnles yt be king *Saules*: who indeed by solemne curse forbad the Israelites to tast food but for one day, & that vpō as vrgent occasion as

Act. 3. 2.

Act. 14. 23.

1. Cor. 7. 5.

1. Sam. 14.

I suppose possibly cā be alledged, namly during the battel & pursuite of the Philistines: but he was reproued for yt both by the holy Ghost
1 Sam. 29. in the mouth of *Ionathan* when he said. *My Father hath* troubled the land, see now how mine eies are made cleere by tasting a title of this hony. & also by *Lot* from God himself, the matter comming to be tried betwixt him and his sonne, who had made the default, when the Lord answered not by *Vrim* as he had couenanted and accustomed: the hy-
Sam. 41. pocrite *Saule* desired the Lord to *giue the perfit or vpright*: & so *Ionathan* was taken, denounced by Gods owne iudgment innocēt & not guiltie: & the wretch left as the author and cheefe in the trespasse, by making that vngodly law. So then, if yt were not lawful for him vpon such a waightie occasion, by way of law, to restreine the vse of Gods creatures for one day; I cannot see how vpon any pollitike cause, such restraintes may be made throughout, & from yeare to yeare.

My reasons are, first God hath created these creatures & not man,
Gen. 9. 2. 3. & giuen to man soueraignty ouer thē, to vse them to food freely; therfore they which by law restraine the sober and free vse of them. 1 both calback the Lords liberal grāt. 2 & depriue the Creator of honour & praise, in & for the vse of them, & 3 make a law of that the Lord hath
1. Tim. 4. 3. left in libertie. 4 then the Apostle calleth such lawes as in this ma-
4. 5. ner command to abstaine from meates, the doctrines of diuels. 5 to conclude the Apostle often chargeth vs to stand fast in our libertie, & not to be brought in bōdage of any thing, which is by God put in our
1. Cor. 6. 12. powre. But by such lawes, our free vse of such creatures is for these times takē away &c. For which reasons, I am (as yet) in conscience perswaded, yt the ciuil magistrate ought not to make permanēt lawes of yt the Lord hath left in our libertie, neither by way of law to restraine thē one day, for any ciuil or pollitike causes whatsoeuer. I would not now be vnderstood of ecclesiastical & religious fastes; we haue both lawes & plētiful examples in the scriptures, that the Prince & church may proclaime such general fastes, vpon occasions &c. Neither would I heere be suspected to goe about to diminish or pluck away yt high sacred power & authoritie the Lord hath giuē to the ciuil magistrate,
Titus. 3. 1. as to his Lieftenāt, ouer both body, life, & goodes: so much as to shew
Rom. 13. that the Princes or Magistrates power is yet by God himself limited
Eccles. 8. 2. & circumscribed; for the transgression wherof, they shal (as any other men) accompt vnto the Lord; in whome they are to command, as we also readily in the same Lord to obey.

The excesse or abuse of these creatures the Magestrate may & ought to punish & represse because that is sinne; and therfore is the law and
Deut. 7. 1. sword of God committed vnto him: but by a law of his owne (wherof is no warrant in the word of God) to restraine them for these or these times, I thinke there he exceedeth his commission, though vpon never so great colour of pollicie, and that the action were purged of all this romish superstition and idolatrie, wherwith nowe yt is reserued. The Prince is to gouerne, ouersee & prouide for the common welth,

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administring & dispensing, gathering & dispersing the creatures and welth therof, as a Father and a Steward: yet stil with this *Interim*, as the Steward & seruāt of God according to their Maisters will, as they that shall accompt. *Psa.82.6.7* *Mat.25.19.*

But heere yt may be said, that the Magistrate & not we shall answere for this sinne, if yt be any; that yt is our dutie to obey in these outward things without inquirie or questioning, because ye reason, charge, nor accompt of the Magistrates office is not cōmitted vnto vs: neither may we thus enquire into the same, being priuate mē w^t^out apparant presumptiō & secret rebellion. God forbid y^t^ any of his seruāts should be stained with either of these faults: we honour, reuerence & obey ye office & person of ye Magistrate (I say not now worship & adore) as God himself. In that we seek to know the Magistrates dutie &c. we do not therby either intermedle or intrude into his office: vnlesse vve knew how to obey and how far, how should we obey? what is not of faith is sinne: & where should we know either his or our owne duty, but in ye Book of God? wherby both he for cōmanding & making vngodly decrees, & we for obeijng them, shal be iudged. Obedience must alwaies be in the Lord. If the Prince demād or cōmand my body or goodes in his seruice, I am to yeild them both readily w^t^out further questioning of his ententes, endes, or purposes, those belong not vnto me: only I am to looke to ye outward thing which I do, y^t^ yt be lawful & warrātable by the word: as ye Prince cōmandeth me to make ready my weapons to serue in the war, I may not refuse: but if this war be apparantly vnlawful, as against Gods seruantes &c. I may not obey. The Prince maketh me an officer or vnder Magistrate; I am in this place to serue him, but not to execute any of his vnlawfull decrees &c. The Prince demandeth my goodes; I am readily & willingly to depart with them all vnto him, without inquirie: but if the Prince command me to giue my goodes to such an idol, or after such a wicked maner, as by way of tithes to a minister, or by way of pension to an antichristian minister, I may not obey, but rather suffer his indignatiō, yea death, because now I make my self a trespasser, in doing that which God forbiddeth, at ye Princes cōmandemēt. So in like maner, if the Prince should cōmand all the goodes, victuals or cattell I haue, I most willingly would obey; knowing y^t^ for this he, & not I should accompt. For I am cōmāded to pay tribute, & not set the portion how much or when, my self. But if the Prince make a law, that no mā shal eate flesh during the Lent, but such as haue special licēce from him; I say this law is vniust, contrarie to the bountiful liberalitie of God, who hath giuē al men at al times a free vse of these creatures to food. It is contrarie to the order of Gods creation, who hath therfore created & ordeined them. It is cōtrarie to Gods honour, who wil haue praise & thankes for the holy & pure vse of them. It is contrarie to Gods wisdome, who hath seene no such law of restraint expedient. It is contrarie to the libertie & freedome God hath giuen vs in CHRIST: God hauing at al times put al his creatures

1 Pet.2.13. *1 Sam.22.17.*

Dan.3.18.

for our ſuſtenance in our choice & power, euē as the greene herbe of the field. Therfore I ſee not why the ſeruātes of God ſhould any more by this cōmandemēt be reſtrained or forbeare, then *Daniel* did for the decree of the King of *Perſia* for the thirty daies inhibitiō, to make ſute or petition to any, ſaue the King only. We need not feare the indignation of man, when God approueth the thinges we doe. Pollicie muſt take, & not giue lawes vnto religion. The Lord hath by his word giuē a bleſſing to all the creatures, that they ſhould increaſe & multiplie by vertue therof to the vſe & ſuſtenance of mankind, euen of euerie liuing ſoule that he bringeth into ye world. Yea before he made man, he prouided food for him. This goodnes he ſtil extendeth to ye good & bad generally to all. So that to make ſuch pollitike lawes for ye reſtraint of this the Lordes bountie, is not only to diſtruſt ye Lordes prouidence, & not to depend therof for the future time, vſing the bread of the day with thanckfulnes in ſobrietie; but to aſcribe to our owne pollicie & councel y^t, which is due to the Lord of life, the gyuer of increaſe. Famine and ſcarcitie are not kept away with humane pollicie: they are ye meſſēgers & puniſhmēts of God for ſinne. Yet ſpeak I not heer againſt godly prouidēce, chriſtiā parcimonie, or ſober & modeſt vſe of God his creatures: al this may be done without either breach of Gods lawes, or reſtraining that by law, which God hath left at libertie.

Gen.1.28. *Leuit.26.* *Deut.28.* *Iſa.28.18* *Ioel.1.55.*

Nov cōmeth to be cōſidered that learned probleme of Do. Some, wherin he thinketh himſelf as ſafe, as if he had got a caſtle on his back, truſting more to the fame & toomb of his M^r. Calvine for the defence therof, then vnto his owne learning or the truth of the matter: namly, That the conſcience of man is not bound by this law, but the outward action: & he is a ſimple diuine that cānot diſtinguiſh betweene the external court & the court of conſciece. For the Author of this Doctrine, though I cannot aſſent vnto him in this very point, for ſuch reaſons as I ſhall by & by ſhew: yet is he no Patrone or Maiſter for ſuch ſchollers as this popiſh Doctor, yea and other diuines of theſe our miſerable daies, who doe but ſeek out ſhiftes and euaſions out of his writinges, to couer & defend their ſhameful tranſgreſſions, which they without conſcience or feare of God commit. For by this ſubtil diſtinctiō (being vnderſtood in the beſt ſenſe) hath D.R.S. both animated & cōfirmed Princes in their wicked decrees, by enioyning obedience vnto ſuch lawes, & taken away al feare of Godes wrath & iudgments from ſuch as obey theſe lawes; making them beleeue, that the conſcience is not heerby bound, burdened or charged, but only the outward action &c. & therfore they need to make no ſcruple of conſcience to obey ſuch heſtes.

Wel, that I may at once pluck frō him *Alex Shield* (this is his owne profane phraſe) and ſet this his Author moſt ſharply againſt him, who hath eſpecially excepted all lawes, which either bind that God hath left in our libertie, & al traditions whatſoeuer, that are brought into the church: he inueigheth moſt grauely and worthely againſt all

ll ſuch lawes and traditions, and exempteth all Chriſtians from the obedience or receauing of ſuch lawes or traditions. How will Doctor Some do now for his lent? wve haue ſhewed yt (in the beſt conſtruction) to be an humane law, reſtraining and inhibiting the ſober and holy vſe of thoſe creatures which God hath put in our libertie. But s the truth in deed is, and as their preſent practiſe without all contradiction declareth: yt is (as yt is vſed with them) a burdenous idolatrous tradition, a papiſticall and romiſh cuſtome, being vſed after that ſuperſtitious abhominable manner that I haue aboue declared, a ſpeciall and ſolemne part of their worſhip, a great and principall action of their Church; as the ſolemne bidding and keeping of that, ſheweth. How can this doctor then ſay, yt concerneth not the conſcience? do not the publike actions of the Church, the worſhip and ſeruice of God, praier & faſting concerne the conſcience? or may ſuch trumperie traditions be brought into the Church? or laid vpon the conſcience? he learneth no ſuch doctrine of Mr. Calvine: who alloweth no humane diuiſes, no Apocrypha traditions to be brought into the Church of God, how holy, pregnant or neceſſarie ſoeuer they may ſeeme to be.

Yet in handling this point, he hath vnhappily ſtumbled at I vvote not vvhat old preſcriptions and auncient erronious cuſtomes, of keeping a ſolemne memoriall of the birth, death, and reſurrection of Christ vpon their peculiar daies yerely; as alſo the feaſt of Pentecoſt, when the Apoſtles receiued the holy Ghoſt &c. He alſo alloweth of *Apocrypha Leitourgies*, viz. aſet & ſtinted forme of numbred publike praiers to be brought into and vſed in the Church, and this as yt ſhould ſeeme, becauſe he would not be thought a *Nouatian*, or an Author of new Religion &c. But ſee, how he hath therby both inſnared himſelf, & opened a gap for other like trumperie to be brought into ye church, vvhich may eaſily carrie both as great ſhew of antiquitie and of godlines, as theſe. He hath therby alſo giuen a verie pernitious preſident vnto other ages, as apeareth in the miſerable eſtate of our common vvelth; who are a great deale more ready to follow him in his errors & tranſgreſſions, then to imitate him in his godly vertues, laborious and holy life. Me thinkes alſo, that Mr. Calvine in the other part of this point (concerning ſuch lawes as pluck away any part of our Chriſtian libertie, or inhibite & reſtraine that which God hath put in our power) hath greatly departed from himſelf therin. For hauing very truly ſet downe, that yt is heinous preſumption in any mortall man to reſtraine or make lawes of ſuch things as the Lord hath left in libertie; he ſtraightway (leaſt he ſhould offend, or keepe back ciuil magiſtrates frō receauing the Goſpel) inuenteth a pollitike diſtinction, betwixt ye outward or ciul Court, & the Court of conſciēce, ſaying that this outward Court reſpecteth men only, & bindeth not the conſcience of the doer, but the outward actions only: the other concerneth matters belonging vnto God, & therfore bindeth the conſcience. Thus hath he both loſt & intangled himſelf, & vtterly ouerthrowen all his former doctrine.

CONSCIENCE he defineth from the second of the Romanes vers. 15 to be a certaine feeling or remorse within our selues, according to the knowledg of Gods wil, which doth continually present vs, & accuse or acquit vs before the iudgment seat of God. Although this definition be somwhat of the scantest, as making the conscience of man extend no further then his present knowledg, which yet we read in the scriptures stretcheth much further, namly to the vvhole life of man (wherin God as in a book writeth al ye thinges done in this mortal life) which booke he often openeth not vntil the final iudgmēt, but suffereth men to run on, & die in their sinne without feeling, vntill then he plucking away all vailes & lets, set al their sinnes that euer they haue committed in thought, word or deed in order, according to their indignitie before them: vvhervpon, in horror of conscience, the scripture setteth out and describeth their fearfull desperate estate vnto our capacitie, shewing that in that day, they shall euen desire the rockes to fall vpon them & the seas to hide them from the wrath of the Lamb. &c. If our consciences were only charged but with the sinnes which we cōmit against our knowledg, thē ignorance of Gods lawe excuseth the breach thereof, then were the ignorant in far most best estate, and had the cleerest conscience, then needed we not to pray for pardon for our ignorant sinnes &c. But because our conscience in this life cannot be touched vvith, or accuse vs here of more then we know to be sinne (for as the Apostle saith, without the law we liued, but when the commandement came sinne reuiued, but we died) therfore to auoide further controuersie, I rest in this his description; which me thinkes also maketh very fully against himself: for we see how the knowledg of the law reuiueth sinne, & maketh yt out of measure sinful.

Ret. 20.12. Math.16.27 Rom 2.3.4. 5. &c. Eccles.8.11. 12.13. Isa.57.11. Reuel.6.16. Rom.2.12. 2 Thes.1.8 Leuit.5.17. 18. Rom.7.

But to come to the point: Mr. CALVINE saith that by the ciuil lawes the conscience is not bound, but the outward action only. Yf he meane thus, that the conscience is not subiect to the ciuil Magistrate, but the bodie only, he saith true. If he meane that the ciuill Magistrate can but looke vpon the outward action in the keeping or breach of his law, he saith true. For man, no not the whole Church can enter into Gods seat, to search and iudge the conscience, the inward affections of the heart &c. Man can but behould and iudge the outward actions, according to the law of God; for if they could, then should no hipocrites creepe into, or remaine in the Church. The heart and conscience (vntill by outward actions yt be reuealed) is not only liable vnto, but searched by, and iudged of God. And this we see as well in the lawes of the first Table as in the lawes of the second. Whiles I resort and vvalket togeher vvith the Church, and vvorship God to all outward seeming vnreprouable: though I be inwardly neuer so great an hypocrite: vntill my sinne apparantly breake out, the Church can no more censure me, then the ciuill Magistrate can punish me before I haue broken the law. So then we see the secret conscience is as far out of the reach, censure & iudgment of the Church, as yt is out of the

Iob.17.9. 2 Cor.2.11.

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Magiſtrates hand, vntill ſome fault or offence be made.

But if Mr. CALVINE meane (as his wordes and whole ſcope intend) that the conſcience is not charged with the law of the outward Court, but vvith the outward action only, then ſurely he greatly erred. For this doctrine is moſt dangerous and falſe, as diſcharging the conſcience frō the whole ſecond Table, vnto vvhich yt is as much bound, as vnto the firſt. Neither can vve keep or pleaſe God in the firſt, that vvalke not vvith a good conſcience towardes all men in the ſecond. Our praiers are abhominable that are offred with handes ful of blood, or vvith our heartes abounding vvith luſtes, or ſet vpon the vvorld. We are not to offer our offring vpon the Altar, vntill vve haue ſatiſfied our iniuried or offended Brother, and made agreement with our conſcience, vvhile vve are in the vvay: vve cannot loue God whome we haue not ſeene, if vve loue not our Brother &c. Thus we ſee how God himſelf hath ioined the Tables together, and inioined them vpon the conſciences of all men; as wherby they ſhalbe iudged before him. I ſpeake not now concerning the heauie waight of Gods law, vvhich none of our Fathers were able to beare, or the ſtrait exaction of the perimpliſhment therof; the beſt of vs not being able to anſwere him one of a thowſand, from both which the death of IESVS CHRIST hath ſet vs free. Yet hath not our Lord IESVS CHRIST abrogate one title of his Fathers law, neither exempt the conſciences of men from the ſecond Table, and bound them with, and vnto the firſt Table only. If the tranſgreſſion of the leaſt of Gods lawes be death, and this death extend both vnto the bōdie and ſoule; who can deliuer & exempt our conſciences from a carefull and moſt ſtrict obſeruation of all Gods lawes, euen with all our ſtrength and the vtmoſt power God hath giuen vs, daily examining our conſciences euen to euery idle word or vaine thought, powring out & vnfolding our hearts before the Lord, indighting, arraigning and iudging our owne heartes before him the knower & ſearcher of them, that ſo we may haue our debt-book cancelled, and all our ſinnes blotted out through the blood and mediation of that immaculate Lamb that taketh away the ſinnes of the world.

Iſa.1.& 58. Chap. Prou. 15.8.& 21. 27. Mat.5.23. &c. 1 Ioh.4.20. 1 Cor.11.31.

Moreouer, there is no conſequent, becauſe the ciuill Court or outward action concerneth men only, & is done vnto them, that therfore thoſe lawes and actions bind not the conſcience. For both we are bidden to obey the Magiſtrate for conſcience ſake, & from the heart; & to behaue our ſelues towardes al men, that we may haue the teſtimonie of a cleere conſciēce. It ſufficeth not to do the thing we are commanded, but we muſt doe yt cheerfully & with a good heart: vve muſt not only doe that which is good, but doe yt wel & as we ought to doe. The ciuil Magiſtrate in puniſhing an offendor, may yet do yt with ſuch affections, as he may before God murther him: vve alſo in all duties of charitie, muſt do them vvith a ſingle heart and eie, for els yt auaileth vs not. If vve doe them grudgingly, as of conſtreint, or to be ſeene or praiſed

Rom.13.5. 1 Pet.2.13. Act.24.14 15.16. Col.3.22. 23.24. Eph.6.5.6.

praised of men, or of custome with others, & not of cõscience towards God & our neighbour, they profit vs nothing. And this holdeth as wel in the first, as in the second Table. Our religion is vaine (though yt be outwardly neuer so vnreproueable) if our heart stand not sound & vpright.

A strange doctrine yt is, to seuer the conscience, & the law; the conscience, & the outward action: they may aswel heere whiles we liue seuer the bodie & the soule, which though they are distinct thinges, yet can they not be heere seperate. The bodie shall rue the thoughtes of the soule; the soule shal rue the sinnes of the bodie: the bodie & soule together make a man, & the man both body & soule, are liable vnto al Gods lawes, and shalbe iudged for the breach of the least. Hath God commanded yt? vve must obey & do his commandement with all our soule, & that with such circumstances & affections as the Lord requireth, be the actiõ neuer so sleight & bodily in our seeming, yet yt must be done in singlenes of heart as in the eies & name of God; yea (saith the Apostle) as vnto God himselfe, to whome we shall accompt for al thinges done in this mortall flesh. Knowing then this terror of the Lord, yt behooueth vs to take heed what we put vpon the file of that record against that day, to examine our owne heartes & consciences daily, least they be hardened through the deceitfulnes of sinn; to iudge our selues heere how we doe the wil of God in al thinges, & not to put off through securitie, vntil we be iudged of God. And sure if this doctrine were sincerely & soundly taught, yt would stay the rage of sinne, which now breaketh out (as the bakers ouen whiles yt is not tended) both in Magistrates & people. The Magistrate would be wel aduised what lawes he maketh, the people how they obey; knowing, that both shal answere vnto the great Iudge: wheras now by this deepe learning of Doctor Some, the conscience not being bound by the Princes law, but the outward & temporal action only; the Prince may make what lawes he lust for ciuill pollicie: the people ought without all scruple to obey, seing their lawes bind not the conscience &c. But if the Princes lawes be contrary or diuers to the lawes of God, then is not our conscience or body bound by or vnto them, then are we not to obey such lawes, but stand for our Christian libertie and the maintenance of the faith in all patient maner, rather ìnduring the wrath of man, then procuring the wrath of God. The vaine pretence of ciuil pollicie, wil neither excuse them nor vs before God the Iudge of al, with whome we haue to doe: He will haue his lawes statutes & iudgmentes kept & not altered, innouate or neglected, according to humane wisdome, the state & pollicies of times & humors of men, which varie & turne with the wind, making lawes to day and abrogating them to morrow, one Prince after one manner, an other quite contrarie. But the statutes & iudgmentes of God, which are deliuered & expounded vnto vs by his holy Prophetts, endure for euer the pure wisdome, the vpright iustice, the true exposition & faithful execution of his moral law: which lawes

Colloſ.3.17.

2 Cor. 5.10

Hoſ.7.4.6.

Deut.4.8. & 7.11. & 11.1. & 26. 26.

were

were not made for the Iewes ſtate only (as Mr CALVINE hath taught) but for all mākind, eſpecially for al yᵉ Iſrael of God: frō which lawes, yt is not lawful in iudgment to varie or decline either to the one hād, or to the other. For what doe we therby, but controle the wiſdome & equitie of Gods waies, prefer & think our owne more wiſe and equal, abrogate his, & ſet vp our owne inſtead therof; frame God to yᵉ common welth, & not the common welth to the wil of God. Thus by the neglect of Gods Lawes, doth the whole world ouerflow with al maner ſinne, plunged deeply & vnrecouerably into Gods wrath, & euen haſteneth him vnto final iudgmentes & vengeance. Theſe are the beſt fruites that are reaped by this Doctors deep diuinitie, whiles he ſeuereth the conſcience frō the law, making the law to bind the outward action, but not the conſcience.

Pſal. 119. v. 106. 106. *Mal.* 4. 4. *Deu.* 4. 6. *Luk.* 18. 25.

BVT SEE now through this Doctors Cauils I haue beene drawen from the preſent purpoſe: which was, to conſider what kind of faſtes are vſed in this their Church of England, which as we haue hitherto ſhewed to be wholly deriued from their mother Church of Rome, in the ſame idolatrous maner, times & ſeaſons: ſo there now remaineth an other new kind of faſt, invented and brought in by the learned miniſtry of the land, ſuch as ſue and ſeeke for the reformation of the Church: & this without the licence or allowance of their LL. the BBˢ. This faſt I know not from whence yt was brought, whither from GENEVA or els where, in deſpight (yt ſhould ſeeme) of the faſtes vſed by the Iewes & in the primitiue Churches. Here the learned prieſtes & preachers lay their heades togither, chooſe out 3 or 4 frō amongſt them to preach: One of them muſt play *Sinne*, an other the *Iudgments of God*, the third *Repentance*, the fourth *the Goſpel*. The people are ſolemnely bidden from al quarters to this *Stageplay* who (at the firſt invention of yt) flocked in thick and threefold to behold this noueltie. There he that plaieth ſinne, frameth himſelf cunningly to his auditory, that he offend none of his great Cananites nor rich gluttons, but eſpecially hauing regard vnto his firſt othe at the taking of his antichriſtian miniſterie, when he forſware Chriſt and the faith, vnto his Lord the Bᵖ. & bound himſelf not to ſpeake againſt anie thing by publike authoritie eſtabliſhed &c. He hath great regard, not to medle with any of theſe matters, leaſt he awake the ſleepy dogg, & know not how to appeaſe him againe, or recouer his credit and eſtimation with him. Wherfore I warrant you, there is no ſinne againſt the firſt Table in the land, except yt be among ſuch as ſtil remayne Papiſtes, recuſantes &c. and ſuch as will cuſtomably blaſpheme the name of God, and alſo ſuch as doe not diligently inough countenance the preaching prieſtes (I ſhould ſay as frequent not their ſermons) &c. but otherwiſe for the ſtate of the Church, there is nothing amiſſe, but flouriſheth maruailouſly, abounding with ſuch learned Prieſtes, as no Church in the world hath the like: yet I muſt ſay as I haue heard, let the audito-

rie be ſuch as vvill back them, and they wil haue a fling at the BBs, in ſome eloquent DELPHICK darke ſpeaches, ſuch as may be retracted, or haue a double conſtruction (as ſhal more apeare vvhen vve come to their maner of preaching) If they were remoued, & they had the diſcipline of the Apoſtles in their pariſhes, then all were wel, there is nothing els vvanting amongſt them. And for this all that mourne in the chine, and ſigh in ſecret for yt, (though neither Prieſt nor people know vvhat yt meaneth) yet they muſt now faſt, and then they haue done their duties to yᵉ ful; the fault is not in them, but in God almighty that they haue yt not. Such a prieſt as this is a blazing ſtar, a parragon of a Countrie, one of the new found MARTINES SAINCTS. And ſuch people are Puritans or Martiniſtes præciſians: though both prieſt and people for all this gloſing and hypocriſie vvith God & the world, ſtand ſtill vnder the BBs. antichriſtian yoke, the one adminiſtring, the other receauing all their deteſtable vvares & markes. But to returne againe to this their faſt; if you come now to the ſecond Table of the law; ô they are ſeuere men, they vvill make a conſcience to tremble; Yf there be euer an vſurer, or a Drunkard, or an vvhoremaiſter, they vvill ſo bebayt him, as he vvill not loue a ſermon againe a good while. Yet for all this vvhen they meet a brode they are good frendes, eſpecially vvhen they meet at the Sacramentes: then they forgiue one another from the bottome of their heartes. Now here muſt be noted by the way, that theſe kind of perſons are not indeed the moſt beneficiall to theſe faſting phariſaicall Preachers, & lightly will not goe further then by law he muſt needes; vvhich is, to pay him his tithes and offringes &c. But in their companie they delight not, neither wil bid them home to their houſes or magnifie them: and therfore theſe men muſt beare vvith them, if in the pulpit (when they are rauiſhed with zeale of the Lord) they haue now & then a gird at them to eaſe their ſtomackes, eſpecially now for faſhion ſake. As for al the reſt of their auditorie, there is no ſuch ſinne amongſt them, and therfore they ſhalbe exhorted to confeſſe all their ſinnes, in thought, word, or deed vnto the Lord, to acknowledg their euill waies, and powre out their heartes before the Lord, to ſorrow and mourne, and if they haue any voluntarie teares, to help the Prieſt to weep for that preſent, though neither their euil waies be ſhewed them, but (as hath beene ſaid) moſt cunningly hid and couered from their eies, leaſt they ſhould ſee and auoid them. Neither in their priuate conuerſation, offices, houſes, are their ſinnes by the light and power of the word diſcouered vnto them, or they called to the practiſe of their duties, leaſt they indeed ſhould thē eſpie the deceit of theſe miſerable guides, that haue made them beleeue they ſtood in Gods fauour all this time, and deteſting their perfidy and hypocriſie, ſhould returne vnto the Lord. And thus being exhorted to lament and repent their ſinnes they know not, and to returne to the Lord; the prieſt that plaieth the laſt part, will heale them all with the Goſpell, diſmiſſe them with the peace and bleſſing of God,

of God, be they neuer ſo many, leaſt they ſhould wound weak conſciences &c. Thus is this ſolemne faſt ended. When the PP. haue ſaid their certaine, the people diſmiſſed (where I trow for that night is no talke either by the way as they goe home, or at their ſupper, but how excellētly ſuch a man & ſuch a man did) The prieſtes themſelues that tooke this paines are beſtowed at ſome of their hoſtes, or good dames houſes; where at night they recompence their faſting & mourning, with good cheare and eaſe. As for the next day (by that time they haue ſlept of the matter) al is quite forgotten, euerie man vpon his ould biace againe euen as they were wont to be, they are no changelings: prieſt & people in the ſame idolatry, profannes &c. that before. Thus doe theſe prophetes, not only not diſcouer the ſinne of the lād, vnto the people by their preachmentes and long phariſaical praiers, but ſoder them therin, and ſtrengthen their handes therwith, that no man cān depart from iniquitie? but diſſemble alſo with God himſelf, and wearie him with theſe their abhominable praiers, & hypocritiſh faſtes, counterfaiting a great ſorrow & heauines for their ſinnes, afflicting their ſoules for a peece of a day, bowing downe the head as a bulruſh &c. not looſing the bandes of wickednes, nor taking off the heauie burthens and letting the oppreſſed goe free, or breaking the heauie yokes, nor executing iudgment, or releeuing the widowe and fatherles; but refuſing to hearken, pulling away the ſhoulder, ſtopping their eares, making their heartes as an adamant ſtone, leaſt they ſhould heare the law & the wordes which the Lord of hoſtes ſendeth in his ſpirit by the miniſtrie of his ſeruantes, reſiſting the holy Ghoſt as their forefathers haue done, perſecuting at all handes and ſmiting with the fiſt of wickednes ſuch as ſpeake vnto them in the name of God, for the redreſſe and amendment of their liues.

Iſa.58. Zach.7.

THVS HAVING ſeene theſe ſolemne faſtes, what kind of ſtuffe they are, let vs now a litle while turne our eies to the publike Sacramentes of this famous Church of *England*. Which that they may the ſoonet appeare, let vs ſee in a word or two, what the ordinance of *Chriſt* is cōcerning the outward adminiſtratiō therof. Wee find in his Teſtament vnto euerie true Sacrament required. 1. a lawful miniſter of the Goſpel to deliuer them. 2. a faithful people or their ſeed to receaue them. 3. the outward elemētes & forme of wordes which our Sauiour *Chriſt* hath ordeined therunto: As in baptiſme to baptiſe them vvith cleane vvater in the name of the Father, of the Sonne, and of the holy Ghoſt: Vnto the ſupper of the Lord are required the elemēts of bread and wine: which bread (after thankes giuing) is to be broken and to be deliuered with ſuch vvordes of exhortatiō as are thervnto preſcribed, and the cup to be deliuered in like manner. Now where any of theſe vvanteth; either a lawful miniſter of the Goſpel to deliuer thē, a faithful people & holy congregatiō ioyned together in

Mat.28.19 Mat.26.26 Mar.14.22 Luke.22.19 1.Cor.11.24

the faith and order of *Christ*, to receaue them, or any other forme of administration either in the elementes or order, be vsed, then our Sauiour *Christ* in his Testament hath inioined to be vsed; we may boldly affirme, that such are adulterate & false Sacramentes.

And now let vs but euen as briefly compare these Sacramentes of the Church of Englād, to these rules. They there haue (to begin with) an antichristian Romish ministerie, such as the Pope left them, as is aboue saide; a profane cōfuse people & their seed, to receaue them. For who with them (that is able to pay for the *Chrisme*) is not baptised? the seed of heretikes, witches, coniurers &c. who with them is not admitted to their communion of the supper, that wil pay his offertorie? And to come to their forme of administration, what a sort of fond trifling ceremonies are added to their Sacramentes? as to their publike baptisme: yt must be done in their coniured hallowed Font, with a special Gospel taken out of the 10 Chapter after *Mark*, the water being wel coniured & hallowed to the mystical washing away of sinne &c. special Gossipes called and chosen which are godfathers & godmothers, which must publikely there vndertake for yᵗ child, that he shall forsake the deuil & al his workes, & cōstantly beleeue Gods holy word, & obediently keep his commandementes. Where, after this prety dialogue, betwixt the parish priest, the parish clarke, these godfathers & godmothers which answere for the infant: the priest baptiseth yt in the name of the Father, of the Sonne, & of the holy Ghost, and of the holy Crosse, & chargeth these godfathers &c. to teach the infant the Creed, Lords praier, tenne commandementes.

All which when he can say, & haue learned also some of that worthy Catachisme which is set out for that purpose; then must he be brought to the Bishop to receaue his second Baptisme, which they cal Bishoping, or confirmation: wherunto also he must haue a new Godfather &c. Then after he hath beene posed by the Bishop, whether he cā say his geare aboue prescribed, the childe kneeling downe, this reuerēd Bᵖ. layeth his holy hands vpō his head, & saith a certayne Collect ouer him, cōfirmeth his former baptisme, & giuing him his blessing, dismisseth him.

Yet is there a third and fourth kind of baptisme in the Church of England; namely the hasty baptisme done by the midwife: who if she see the childe in peril and like to dye, before yt can be brought to the Church; then is she to bestir her, & giue the child the christendome, least yt neuer come in heauen: and this baptisme is warranted by their seruice-Boke to be lawful and sufficient baptisme: and the Priest finding yt orderly done by the cunning midwife, is to publish yt in the Church to be verie good & allowable, and to commend them that so orderly did yt, at that time of necessitie.

But if the Priest vpon the examination of the matter, find that the midwife was not cunning in this trade; but for haste or feare forgot or left out some of her accomplementes: then must he (according

ding to the forme preſcribed in their publike baptiſme, proceed with the Godfathers & Godmothers &c. ſaue that whē he cōmeth to dip yt, he muſt ſay, N. If thou be not baptiſed alreadi, I baptiſe thee &c. And this may be termed baptiſme by ſuppoſition.

Their other ſacrament of the ſupper alſo is not free of the like found trifling & ſuperſtitious additions: and is by their SERVICE-BOOK diuided into 2 ſortes: publike, of al togeather in their Synagogue; & priuate in their houſes, called the communion of the ſick. In their publike communiō, the Prieſt (araied in his miniſterial veſture) is placed at the north end of the Table, and there is to read his certayne. He is there nurtured, vvhen to turne to the Table, when to the people, when to ſtand, when to kneele; vvhat, and vvhen to ſay. The people (after they haue offred to the prieſt) are in their place to kneele downe to ſay and anſwere the Prieſt at his turnes & times, as is preſcribed in their Maſſe-book: vvhere (after Sr. prieſt hath taken a ſay, and begun to the people) he deliuereth vnto them (as they kneele) their maker after the old popiſh manner, altering the wordes and forme of inſtitution deliuered by our Sauiour and his Apoſtles, ſaying. THE BODY of our Lord IESVS CHRIST, which was giuen for thee &c. It were long to ſet downe their preambles and ſeuerall Collectes at this their communion, as at their Chriſt-maſſe day, their Eaſter day, Aſſention day, vvhite-ſunday Trinitie ſunday, and how the whole queir, prieſt & people glorie God, with Angels & Archangelles and all the companie of heauen &c. and after they haue receiued the prieſtes bleſſing, they are all diſmiſſed with peace.

But now their priuate communion or houſling of the ſick, is after a more curſorie & briefe maner; with a ſhort litle piſtle & goſpel, and nothing ſo manie *Pater noſter, Credes*, Collectes, Anthemes, nor ſuch ſolemne exhortations, becauſe the ſick deſires to haue yt with him out of the vvorld. He muſt prouide the implementes and ſome of his frendes (if he may be ſo much beholding vnto them) to take part with him. But if his diſeaſe be ſuch, or fauor not ſuch, as that he cannot get them vnto him, thē yet may he & the Prieſt diſpatch the matter togeather; and yt ſhalbe neuer the leſſe wholſome to the ſicke man. Theſe are the holy ſacramentes, the Church of England boaſteth of: which, how vvell they agree to the inſtitutiō of CHRIST, I hope by this ſleight repetition of ſome of their popiſh trumperies and corruptions, apeareth. So that yt were but a wearines, either to rip vp the reſt of their blaſphemous Leiturgie, in diſcuſſing ye manifold errors which aboūd in their collectes & exhortations, & abuſe of ſcriptures vnto the ſame: or to ſhew forth their vnreaſonable profanation and high ſacriledg in theſe thinges which are already ſhewed. Which be ſo repugnantly contrarie to the inſtitutiō of CHRIST, & euerie way ſo popiſhly groſſe, as no pretext or excuſe can be forged for them, except yt be the prerogatiue of the Apoſtatical Sea of Rome, which by the high Cōmiſſion of Sathan hath power to forge a new miniſterie, new ſacramentes, new

lawes and cannons, where in deed this ministerie of theirs, these sacramentes, worship, orders &c. were minted & stamped.

And so may they draw an argument from thence for them al, thus. They that were baptised in the Church of Rome, when afterward they came vnto the true faith, were not to be rebaptised. Therfore though this baptisme in the church of Rome, were done by a worse ministery, & in worse maner then theirs, yet is yt of al men esteemed for a true, and auaileable sacrament: and so if this baptisme be allowable, much more the baptisme of the Church of England, which is done in much purer maner then theirs. Well, seing comparisons be odious, and I might be thought partiall to speake what I think, and know of the matter: I remit the ful deciding of this controuersie vnto the 23. *Chapter* of *Ezechiels prophecie*, where you shall see whither *Aholah*, or *Aholibah* were the honester woman. Only, before I come to this stout reason, let me a litle turne yt vpon themselues. All that were baptised in the Church of Rome, when they come vnto the true faith are not to be rebaptised, but haue reaceaued a true Sacrament: therfore the Church of Rome is the true Church of CHRIST: for the seales of the couenant only belongeth to that Church or people, to whome the couenant belongeth: but the couenant only belongeth to the true Church, & to them that are in the true faith: therfore now by this reason, are they all in schisme, by diuiding themselues from this their holy mother Church of Rome.

Genes.17.
Exo.19.5.6
& 20.6.
Deut.4.7.8
Deut.29.&
30.Chap.
Isa.8.16.
Cant.4.12.
Rom.9.4.
& Ephes.2.
12.

Doctor ROBERT SOME in his first infamous booke against the Anabaptisticall recusantes (as he of his charitie calleth them) proueth the sacramentes deliuered by the dumb english priestes, to be true sacramentes, because the baptisme in the Church of Rome is true baptisme, for that they baptise, in the name of the Father, of the Sonne, and of the holy Ghost. But in certayne marginal notes added to this great clarkes booke, was this inconuenience among many other, moued vnto his further cõsideration, how he would then ward the blow of flat schisme: but he of his discretion tooke further time in his next booke (which in deed, I suppose was written but in some splene) peraduenture in the meane time vpon further aduise, the wind may blow in such a quarter, as he will be ready, (together with his Lordes Grace) to goe back againe, and so auoide this danger of schisme well inough.

Yet I must say, this D. was frendly aduised when yt was (though he of his collerick nature took yt not so, but called him ignorant bould Anabaptisticall wrangler for his good will) to spare this deep diuinitie deriued from Mr. CALVINE and other writers of these times, least in deed he opened such a gap to the papistes, as neither the Church of England, nor of GENEVA, nor any that hold this opinion shall euer be able to shut. For see, if this baptisme thus deliuered in the Church of Rome be a true and an auaileable sacrament, then may yt be a true sacrament without a lawfull minister to deliuer yt, vnles they allow also po-

popiſh prieſtes to be true miniſters: then may the ſeale of the couenant be giuen to open idolaters, vnles they will alſo make the papiſtes true and faithfull Chriſtians: then doth Gods couenant of peace and loue belong vnto this *Apoſtaticall Babiloniſh harlot*, vnles they will make the Church of Rome the ſpowſe of CHRIST. Then hath CHRIST many bodies, many ſpowſes, or els cannot three ſo diuerſe Churches, as the Church of Rome, the Church of England, the Church of Geneua, all or any two (I wil not ſay any one) of them be true Churches, or els alſo muſt CHRIST be deuided, and ſtand an head, an huſband to all theſe Churches, & ſo be one in one place, & an other in an other place: yea then may CHRIST be an huſband where his wiues rule, and ſet vp and pluck downe, bring in & caſt out, what & whome they wil without his leaue or will. Infinite other abſurdities and blaſphemies would then inſue, euen all maner corruptions & abhominations would then proue lawfull. And let me add yet this vnto the reſt: Yf the baptiſme of the Church of Rome be a true ſacrament, then haue they one true ſacrament, & an other falſe. For I am ſure (or at leaſt I thinke) they are not ſo groſſe and ſhameles in the Church of England, to hold that breaden God, that magicall coniuration vpon their Altar, to be a true Sacrament.

Good in ſubſtance, bad in forme will not ſalue this ſore, for then I may cõclude, that by this ſophiſtry, a lawful miniſter to deliuer, a faithful people to receaue, the ſimple & pure element and forme of adminiſtration which CHRIST hath inſtituted were not neceſſarily required to a true ſacrament or ſeale of the couenant, or (as they in their logick terme yt) of the ſubſtance of a ſacrament, & ſo may (nay is) al CHRITS Teſtament vtterly abrogate at once; & then haue mortal men power, both to reiect the miniſtery and lawes of CHRIST, and to erect new in ſtead therof in the Church. Neither yet will this cauil (good to the faithful receauer, or vnto the receauer after he hath faith) help ye matter: for firſt we heere reaſon not of the perſons receauing, but of the thing receaued; not of the time to come, but of the time preſent: namly, whither this baptiſme, thus deliuered in that place, be a true ſacrament, when and as yt is deliuered, or no. And ſure if then yt be not good in that maner, yt cannot afterward be made good by any future faith; neither yet can in the preſent time be receaued of faith: for faith neither alloweth nor iuſtifieth ſinne: If the actiõ be euil, a faithful man may neither doe yt nor ioine in the action with, & to them that do yt. *Rom.11.* How then ſhould theſe falſe ſacraments be ſayde good to the faithfull receiuer when the actiõ is euil, & the faithful are vtterly forbiddẽ to receaue yt; neither cã they receaue yt, without moſt heinous ſacriledge. Againe how ſhould faith reioice in, or iuſtifie a wicked & vngodly actiõ: & thẽ how ſhould this ſacrilegious ſacramẽt be auaileable, or ſeale the bleſſing of God to faith to come: when God only bleſſeth his owne ordinance, & curſeth al tranſgreſſion therof: therfore faith is rather to purge yt by bitter teares & repentance, then to ioy in yt & iuſtifie yt.

But

But here then wil dangerous conclusions be drawen against vs, if pa-
pish baptisme be no true sacrament. THEN IS THE Prince and all the
ancient peeres of the lād vnbaptised, yea they wil conclude against our
selues, that we also are vnbaptised; seing we (for the reasons aboue said)
hold not the sacramentes administred in the Church of England at
this present, to be true seales of the couenant and fauor of God: & then
ought all vpon paine of neglect of the holy ordinance of God, to seeke
the seale of the couenāt: but this now cannot be had, because we haue
now in all Europe no ministery to deliuer yt, all the ministerie both of
this land, and al these knowen partes of the world, being sprung from
and ordained by the Church of Rome. For all the protestantes when
they forsooke the Sea of Rome, yet left not that ministerie they then
had, but exercised by vertue of that ministerie, without any new ordi-
nation &c. But if we denie the Church of Rome to be a Church, then
how should the ministerie made by yt, be a true ministerie? and so is all
the ministerie of this lād throwne to the earth, both LL. BBs. & parish
priestes, curates, preachers & all: Neither (saith D.S.) can this euer be
recouered. For if the baptisme in the Church of Rome be not a true
sacrament, then are all the people vnbaptised: If the people be vnbap-
tised, then can they not chuse a minister; because (saith he) they are
not as yet by baptisme ingraffed into the visible Church, neither may
they (vntil they be baptised) be admitted to the communion &c.

These reasons (no doubt) are strong and sure, if we find not a better
solution then the CLERK of OXENFORD hath as yet made in the behalf
of Mr. PENRY. For if the church of Rome be no true Church, then the
ministers made therin are no true ministers: for by his owne (and that
a true) position; WHERE THERE IS no Church, there is no calling: but
all the ministers of the Church of England were made either in the
Church of Rome, or by vertue of that ministerie fetched from the
Church of Rome, & that within the memorie, yea within half the age
of a man; therfore we may by his owne reason conclude all this mi-
nisterie, both BBs. & PPs., to be Romish, antichristian & false: & so the
sacramentes by them deliuered are no true sacramentes. Let him, by
all the vvit, craft, and sophistrie in his budget auoid this reason.

Againe, if the baptisme of the Church of Rome were not true bap-
tisme, then were all the people vpon the change of that Religion vn-
baptised; for ther was no other baptisme then deliuered, but that: &
being vnbaptised, they haue neither right nor power to chuse or exe-
cute any ministerie, deliuer or receaue the other Sacrament, vntil they
Exo. 12.48 haue baptisme. For none vncircumcised in flesh might eate the Pas-
Leu. 22.25. ouer, or offer any maner of gift in the Temple. And thus we see,
neither haue these ministers of the Church of England, power to de-
liuer Sacramentes (they themselues being both vnbaptised and also no
true ministers, as aboue is manifestly conuinced) neither haue the peo-
Mat. 28.19. ple vnbaptised, any power to receaue the Sacraments, or meanes to re-
&c. dresse these mischiefes, vntil either a third *Elias* or second *Ihon Baptist*
come

come downe from heauen to reſtore this defection. Yf Mr. *Peirie* proꝛuide not better ſtuffe for his owne defence, then his frend of *Oxenford* hath as yet brought; I can tell him this, that both he & his cõpanions muſt become *Browniſtes* (as they to the diſhonour of *Chriſt* terme vs) or els this popiſh Doctor wil preuaile againſt thẽ: for that moſt odious and vnchriſtian flatterie of her Maieſtie, wil neither couer nor cure this ſore.

It wil not ſuffiſe to ſay, that her maieſtie is perſwaded in conſcience that ſhe is baptiſed, therfore ſhe need no other baptiſme, though ſhe (as yet) haue receaued none. Neither wil yt help the matter to ſay, the Biſhop or prieſt which adminiſtreth the communion vnto her, knoweth not ſo much; therfore ſhee may ſtill run on in this courſe vnbaptiſed. Neither will al the colourable and deceitful Argumẽtes drawen for the aſſurance of her ſaluation, help this caſe; or doe her any good: if ſhe remayne and be found in open and wilful, yea preſumptuons tranſgreſſion & contempt or neglect of Gods ordinance. There is but one common ſaluation for all men of all degrees, both Prince and people: the law of God remaineth ſure foreuer, & can for no eſtate or perſon be changed. None can be a member of a planted Church, but ſuch as are baptiſed. This we ſee by circũciſiõ yᵉ commõ ſeale to al that were within the couenãt, to the Church & their ſeed. This was the practiſe of *Chriſt* & his Apoſtles, they that were baptiſed were added & nũbred to the Church, & not vntil thẽ receaued into yᵉ fellowſhip: how frendly and wel affected ſoeuer they were vnto the Church. Now then, the ſtate ſtanding thus; that the baptiſme deliuered in the Church of *Rome* is no baptiſme, the miniſterie there giuẽ, no miniſterie &c: & this ſo apparantly prooued after his ſyllogiſtical manner by this *Scholler of Oxenford*; how can her Maieſtie any longer be ignorant, or that Congregation to which ſhe ioineth (if ther were any ſuch) that ſhe & they all are vnbaptiſed? Seing the matter is publiſhed in print, & ſpread abroad through al partes of the land, & the glooue caſt downe with open challenge to maintaine the ſame againſt al opponentes: wel, & this being knowen, with what conſcience can either that miniſter deliuer, or ſhe & that people receaue the Lordes ſupper in this eſtate? ſeing none vnbaptiſed may receaue yt, but is ſubiect to the ſame curſe that the vncircumciſed were, which were admitted to the Paſſouer? how cã they (now that they ſee thsn eſtate) commit further ſinne & ſacriledge, and violare the whole order & Teſtament of Chriſt, by plunging themſelues into further tranſgreſſion, and ſeking no remedie to auoide this? Baptiſme he ſaith is not the cauſe, but the ſeale of ſaluation; & they may be ſaued which were neuer baptiſed. I graunt all this, where yt can by no meanes to had: but I hope they wil not ſo ſay, that yt can not be had with them, and that the matter is not come to that paſſe from the moſt flooriſhing eſtate of a Church in *Europe*, and that ſo ſodainly with opening but one gap. Then haue Mr. *Peirie* and D.S. ſpunne a faire thred: let them take heed, for a

Act. 2. 38. 41. Act. 8. 12. Act. 9. 18. & 10. 48. Act. 5. 13.

few of these Argumētes wil make as many as haue sight, grace or cō-
science *Brownistes*, as this scholler blasphemeth them.

But what remedie for this mischeif? seing al now are vnbaptised,
where shal we come by baptisme? and that must be had, before either
entrāce or proceeding to any ministerie or Church. It sufficeth not
heere to say, that we may be saued without yt, & that we neither neg-
lect or despise yt: for one ynch can we not stirre in this building and
busines of the Church, vntil we be baptised.

Most pestilēt & pernicious is that councel giuē vnto her maiestie:
yᵗ where she hath receaued comfort to her soule, thither she may stil
resort for further cōfort. Is this the best councel & helpe you cā afford
2 *Thes.* 2. 12. her? then (as *Iob* saith) miserable comforters are you al. Is this sound
Isa 66. 3. doctrine to say, that where she hath receaued or rather supposed cō-
Rom. 6. 1. fort, thither she may stil resort for more? Is this to measure the action
and the comfort by the rules of Gods word? what if the action be vn-
lawful, & she take comfort in vnrighteousnes, may she still continue
in sinne? may she not thus iustifie any wickednes? for what superstiti-
ous papist wil not say, that he hath taken comfort before his shrines
& roodes? yea how many teares in that cōceited superstition wil they
shed before them, for very ioy imagined? shal they for this cause not
depart from their idolatrie, when yt is reproued by the word; because
they haue receaued comfort?

But me thinkes I see the schollers solution of this, his meaning and
wordes both were, of such a sound inward comfort in Christ her Sa-
viour built vpō his promises & word, as doth throughly appease her
conscience, & acquiet her soule. Wel then, we are agreed of the point,
that there is no true cōfort, but that which is grounded vpō the pro-
mises of God; no cōfort or blessing promised to any actiō, but where
yt is done according to the ordinance & wil of God in his word; God
only blessing his owne ordinance. Now thē I hope he can aproue this
proceeding without baptisme vnto the supper of the Lord, to be war-
rantable & lawful by the word of God: & that where the want of this
baptisme is, not only in the receauers but in the ministers, yea where
he is no minister of the Gospel that administreth this Sacrament al-
so; or els there is no comfort to her maiestie in this action, which is so
2 *Thes.* 1. 8 openly repugnāt to al the rules of Christes Testament, which is heere
most wittingly & presumptuously broken: & so nothing from thence
to be expected, but a fearful looking for of iudgment. I wil not heere
vrge either the general vnlawfulnes of the whole ministerie of *Englād*,
either the strāgenes or vnlawfulnes of the office vnto which they are
called, or of the vnlawfulnes of their ordination and entrance, nor of
the most abhominable administration of their offices. Neither will
here vrge this want of baptisme both in people & minister: nor yet the
open breach of *Christs* institution, both in the maner & wordes therof
in the deliuerance of yt: Only I wil come to this Scholler in a playne
point that he and I shall agree of, least he escape me through his lear-

ning,

ning,& wind himſelf away by his ſophiſtrie:for he that ſo pregnātly defendeth is frend,I ſuppoſe wil do more for himſelf,when need ſhal ſo require.

The point then wherin I would be ſatiſfied at his hand is, whether he take the Lord Archb. of Canterb:his grace,or the LL.BB. his brethrē to be true miniſters of the Goſpel & Church of *Chriſt*,or no? if he be Mr PENRIE is friend,he wil ſay no,& ſurely I wil ſay *Amen* vnto yt: for in the Teſtament of *Chriſt* did I neuer read of any Lord Biſhop but *Chriſt*,which is Lord ouer al,neither of any Archb.but the ArB. of our ſoules *chriſt Ieſus*; to let paſſe the vnlawfulnes of their office,function &c.Now then I would know whether this L.Archb. may deliuer the Sacramētes?& whither he would aduiſe our Soueraigne Prince,to receaue them at his hand or no?Sure if ſhe may frequent or take cōfort in this Sacrament,then(to let paſſe al the other heape of faults,which to lay opē would fill a volume)is the Lord Archb: a true miniſter,this a true and holy Sacrament, or els he through flatterie perſwadeth his Prince to ſacriledge and tranſgreſſion, in encouraging her both ſtil to receaue this ſacrilegious Sacrament in this manner defiſed by theſe Romiſh BB..& Prieſtes,& alſo to continue & remaine vnbaptiſed:although that ſhe now know & be perſuaded through this mans ſtrōge prooues;that ſhe as yet hath receiued no baptiſme. *Phil.2.11.* *1.Pet.5.4.*

Either he is to prooue that an vnbaptiſed people(euē ſuch a people, where not one of them is baptiſed, neither can baptiſme be adminiſtred or held amongſt them) may ioine together, erect a miniſterie, adminiſter & receaue the other Sacrament &c.or els,yt her Maieſtie. &this Church of *England* hath ſome ſpecial immunitie & priuilege to proceed without baptiſme.Sure,euen the two groſſe doctors whome he ſo derideth,wil think this ſtrange ſtuffe: there was neuer any ſuch Church or proceedings read or heard of, in the Teſtament of Chriſt. And ſee how the ſkornful(by the iuſt iudgmēt of God)are takē & inſnared in their owne deluſions.For what could *D.Ibō Bridges*,or D.R.S. haue deuiſed more corruptly or vnfaithfully,either towardes God or their Prince & the whole lād,for iuſtifijng their opē & wilful breach of *Chriſts* Teſtament;al their poperie & abhominations,then this?Your Maieſtie ſaith he (though the playne euidence of Godes word be brought into your eares to the contrarie)yet is perſwaded in cōſciēce, that you in the popiſh Church receaued the true Sacrament of baptiſme:Therfore vpō this perſwaſion your maieſtie need not ſeeke the outward ſigne,eſpecially ſeing (God be thanked) your Maieſtie hath receaued the inward grace & aſſured teſtimonie of your ſaluation in your ſoule: therfore your Maieſtie now hath no need of the outward ſigne; for that were a going back againe: yea a putting neceſſitie of ſaluation in the outward element, which is nothing without the inward grace;yt he is able to make ſo manie ſillogiſmes for your Maieſties ſaluation as you need not to be bound to the ſtraight keeping of Chriſts Teſtament,neither feare any danger that may inſue. *Act.9.18.*

For you haue done inough alreadie for the assurance of your salua-
tion, in putting downe the latine masse, and thrusting the Pope out of
the land, though we haue an english masse and english Popes in stead
1 Cor. 4. 20 therof: you haue done inough in publishing & professing the gospel,
though al free & sincere practise therof be vtterly debarred out of the
land; & could neuer by any sute be obteined, yᵗ CHRIST might reigne
Isay. 60. 12. in his owne Church by his owne ministerie & lawes: you haue done
inough in nourishing so many strangers & preseruing their liues vn-
der your protection; though here within the land your owne natural
& true hearted subiectes, & CHRISTS most faithful seruantes, be daily
famished & made away in your prisons by these murthering BBs. only
because they dare not allow or ioine vnto such abhominatiõs as they
thrust vpõ the whole land: though they daily cry in the eares of your
Maiestie & your honourable Councellors for some equal trial, either
according to yᵉ lawes of yᵉ lãd (which is grãted thieues & murtherers)
or by the word of God: yᵗ if they haue made any crime, or hould any
error contrarie to the truth of the Gospel, they might be censured ac-
cordingly, or els deliuered from yᵉ antichristian tyrannie of these BBs.
malitions slanders of these PP. yea though euen these strangers also,
whose bodies are heere preserued haue lost the freedoome of their
soules, & are partly by the wretched example of these vnfaithfull tol-
lerating subscribing priestes brought into the bondage of these BBs.
as sundry of them which haue any conscience complayne.

What can these men say? stand not these thinges thus? els let their
owne complaintes & supplications to the Parliamẽtes, their protesta-
tions & new deuised scoffing libells be examined: wherin they com-
plaine of these enormities and their wrongs by the BBs. supposing to
themselues that they are those seruantes of CHRIST, that are thus op-
pressed. And how will this geare sort to the assurance of the Princes
saluation? not only to keep out CHRIST, & not to suffer him to reigne
Luk. 19. 27. ouer her, but to set vp Antichrist his enemie, & to giue her power vn-
Ioh. 3. 37. to the Beast, not only to keep out the right & free practise of the Gos-
Reuel. 17. 13. pell, but to set vp in stead therof all this heap and dounghil of romish
14. trumperies, & to ratifie the Popes Cannons & Courtes, not only to ex-
alt CHRISTS enemies, but to persecute *Christs* seruantes, and to arme
with her sword these wolues against them. What *wood* or *figure* will
make this geare stand before the face of *Christ*, when he shall come to
iudgmẽt with his mightie Angels in flaming fire, to render vengeance
vnto them which do not know God, & which obey not vnto yᵉ gospel
2 The. 1. 8. 9 of our Lord IESVS CHRIST. How can they which submit to these ab-
Iude 14. 15. hominations which they see & cõdemne, be held faithful Christians?
Ezek. 33. 6. how can they that thus flatter & dissemble with their Prince, & that in
such waightie and high matters which concerne her so neere, be held
true harted & faithful subiectes? how can one mouth blow forth such
contrarieties? how can one fountaine send forth at one place such bit-
ter and sweet waters? How can the Prince vnto vs, & in our eies, stand

a Prin-

a Principall vpholder of Antichriſt, and ſuch a principall member of CHRIST at one and the ſame time? I doubt al the Logick this ſcholler hath, or al the learning theſe renowmed prieſtes his abettors (whome he ſo magnifieth & extolleth) haue, can not reconcile this geare, or couer their perfidous flatterie & diſſimulation with God & man: which to all men ſhal euen by themſelues appeare, if their *Theſes* or *Maior* propoſitions, which they vſe againſt the Church of Rome, & againſt theſe their LL. BB^s. be duly examined and indifferently applied to this their owne miniſterie, adminiſtration & practiſe. And ſure yt were a worke worthy the labour, to gather and ſumme their *Maxims* together, and briefly to draw their owne Arguments againſt themſelues, that ſo they may be haltered and iudged of their owne mouth: and both their hipocriſie and ſinne appeare vnto all men. The Lord of his mercie deliuer & preſerue here Maieſtie from ſuch blind guides as the Biſhopps are, from ſuch vnfaithful guides as theſe counterfaites, theſe falſe Prophets are.

But what wil D. BRIDGES, and D. SOME ſay now to this geare? when their greateſt enemies (after all this conflicting and ſkirmiſhing with them) haue yeilded them the whole cauſe in opē field, & made a more ſtrong and vnanſwerable Argument againſt themſelues, for the maintenance of the Archbiſhop his Grace, and all his graceles proceedings, then they all this while haue done, with al their ſtudie & lampe-light. How ſay they by this? her Maieſtie is here councelled, comforted and aſſured euen by theſe men themſelues, to reſort ſtill to that place for the ſacrament, where ſhe hath found comfort in receauing yt. But ſhe hath found comfort in receauing yt at the L. Arch-biſhop graces handes, with his rich cope on his ſhoulders, beraied with al his *pontificalibus*, the engliſh *Maſſe-book* in his handes, yea by your leaue with the round wafer. I will not heere ſpeake of attiring the Chappel & high Altar that day, and other Court ceremonies; or whether any receaue the ſaid ſacrament togither with her Maieſtie or no; or whither theſe thinges be left. But ſure thus hath her Maieſtie receaued yt, & either found comfort therin, or els yt was not done of faith: but if ſhe found comfort in yt, ô how wil the Arch-biſhop thē reioice? for thē by theſe mens full conſent & councell, ſhe is ſtill to reſort thither &c. and then need they not be redreſſed in her daies, and that is the thing he all this while feared, leaſt by the powerfull denouncing of Gods iudgmentes againſt theſe ſinnes, Gods grace might worke in her Maieſties heart, to caſt downe all this idolatrie. It is as much as he deſireth, that he may remaine in his pallace at Lambeth ſtil: be his calling, office, miniſterie, as repugnant to the word of God, or odious in Gods eies as they will, that is no matter.

And ſee what a ſubiect is heere offred vnto his learned Doctors to worke vpon: for their extrauagant learning will not be ſatiſfied with ſo litle; as his Lordes grace will. But they will replie and come vpon you for all olde reckoninges, and not ſuffer you to depart vntill you haue

fully ſatisfied. They will thus reaſon againſt you: If yt be a true ſacrament which her Maieſtie hath all this while receaued at the handes of theſe Biſhops in this maner &c. where ſhe hath found comfort; then muſt the L. Archbiſh. and theſe L. BBs. needes be true miniſters of the Goſpel; for by your owne reaſon where there is a true ſacrament there muſt needes be a true miniſter: but here you confeſſe to be the true ſacrament of the ſupper (for her Maieſtie can take no true comfort in a falſe ſacramēt) therfore this Archbiſhop theſe BBs that alwaies heere adminiſter yt, are true miniſters of the Goſpel of CHRIST. And if they be true miniſters of the Goſpell and Church of CHRIST, then ought they not, and cannot be put away without open violence to the bodie of CHRIST, for none of his true members may be either cut off or caſt out whiles they abide in his body, without iniurie to his body, yea ſuch iniurie as he wil ſuffer at no mortall mans handes: neither in deed can or will the true Church or true Chriſtians commit ſuch outrage againſt him. So then how high is their ſinne againſt CHRIST, Prince & Church, which ſue & ſeeke to the Prince and Parliament, to haue theſe true natural members of Chriſts bodie, theſe reuerēd Lord Biſhops cut off and caſt away? I ſpeake heere concerning their offices, miniſtery, iuriſdiction and ſo forth; which theſe men ſue vnto the Court & parliamēt to haue vtterly remoued: yf they be of Chriſt, then (without the abrogation of his Teſtament) how ſhould they be taken away? If he haue in his Teſtament ſet downe, that he wil haue in and ouer his Church L. Archbiſhops Lord Biſhops thus attendend & waited on, to rule & reigne in his abſence, to make lawes, to make miniſters &c. then what Prince in the world can pluck away theſe L. Archbbs. & Lord Biſhops from the Church, without they likewiſe caſt CHRIST out of dores: For CHRIST wil not be diuided nor halfed in this ſort. If we will haue him, we muſt take him with all his members: we cannot take one part of him, & refuſe an other: he will not abide with them that thus diſmember him. What kind of councel then do theſe men giue vnto the Prince, which thus draw her into battell againſt God & his Chriſt? in aduiſing her to caſt out of the land the true miniſterie of Chriſt? how can the Church of Chriſt miſſe theſe precious members or ſtand without them? how can ſhe ſuffer them to be rent from her? how can they rather offer this violence to their naturall mother, ſo to wound & diſmember her? yea vnto the body of Chriſt and vnto their owne members, if they likewiſe belong to that bodie? what outrage? what vnnaturalnes? what furie? what madnes were this? what high impietie againſt God & heauen.

Wil not heere be matter ynough for al the pulpets in the land & ſtationers ſhoppes in London? how will they now do with theſe vnmerciful DD. who (now they haue them thus bound & fettered) wil lay on loade vpon them. They wil now haue the popiſh baptiſme and all ere they let them goe, and that thus. Thoſe Archbiſh. & L. BBs. and all the rable of Prieſtes & miniſters which flow from their ſeate, haue no

other

ether foundatiō or warrant for their offices & ordinatiō, then y' which they had in the Church of Rome: but these Archb: L.BB. and PP. in these offices with that calling & ordination they had in the Church of Rome administer true sacramentes heere, & so are by them approued for true ministers; therfore there vvas a true ministery in the Church of Rome. This cannot be denied, for that Church which hath not a true, but altogether a false ministery in yt, cannot in deliuering their owne ministerie, deliuer a true ministerie: but the Church of Rome in deliuering their owne ministerie as Archbishops, L. Bishops, parish priestes and hireling preachers or curates, Church wardens, side men, parish Clarkes &c. deliuered a true ministerie; els could neither these offices remayne in the Church of *Christ* or these mē administer in these offices by vertue of that calling: therfore yt may be concluded, there vvas a true ministerie in the Church of Rome. To alledg that these men were called to the true faith, will not help this; for vve reason not heere of the men nor of their faith, but of their offices and ordination, both which they found in, & fetched from the Church of Rome: and now they administer in the same offices and by vertue of the same ordination; therfore if this ministerie of the Church of ENGLAND, be true, there must needes haue beene & be a true ministery in ye Church of Rome, seeing yt is the self same in respect of the offices and ordination; neither can any false minister ordeine a true minister. Well then, hauing obteined and conuinced a true ministerie to be in the Church of Rome (for els neither can these Bishops or their creatures be true ministers, or the sacramentes by them or any of them administred to the Queene and the land, be true sacramentes) now let D. BRIDGES or D. ROBERT alone with you for all the rest, for they will haue both the Church & sacramentes of Rome on foot agayne. The true Church onlie can ordeine true ministers; but ye Church of Rome ordeined true ministers, as our L. Bishops and al their priestes and ministerie of this land: therfore the Church of Rome is a true Church. How shal these learned Doctors be answered? Againe: such sacraments as are administred in the true Church are alwaies true sacraments, sealing the fauor and blessing of God vnto them: therfore the sacramentes, but especially the baptisme there deliuered (for to that aboue the other, these Doctors haue an especiall liking) is a true sacrament. What a quandare haue you now brought your selues vnto? you must either denie all the ministerie of the Church of England, vvhich are not only ordeined by these Bishops, but alike vvith them deriued from the Church of Rome: or els you must affirme these L. Bishops to be the true ministers of the Gospell; I speake in respect of their office, which then cannot be taken away: and then are all they seditious persons, disturbers of the peace of the Church, and quiet of the common welth, that seeke to disturbe or remoue these offices, which *christ* hath placed and planted in his Church.

For if the parson of or any other learned minister, that you think

think beſt of, whither Doctor or other, be to be held true miniſters, then haue they a lawful calling & ordination to a lawful office &c. If their calling & ordination be approued, then are the Biſhops iuſtified: for no falſe or vnlawfull miniſter can ordeine a true Miniſter, as hath beene proued.

So then if the BBs. be allowed for true miniſters', needes muſt the Church of Rome, the miniſterie and ſacramentes therof be ratified by neceſſarie conſequence *vt ſupra.*

No middle courſe (as you affirme) may heere be taken; we muſt either make ye tree good or euill, theſe miniſters of the Church of England, true, or falſe: yf falſe then deliuer they no true ſacramentes, then is all their adminiſtration, ſacramentes, ſermons accurſed, how holy ſoeuer, or neere the truth in outward ſhew: then are they the miniſters of Sathan of Antichriſt, ſent of God in his wrath to deceaue & deſtroie ſuch as are ordeined to death, then ought al Chriſts true ſheepe to flee and auoide them: then ought not the Prince either to puniſh ſuch as flee & auoide them for that doing, neither her ſelf to repaire to their ſermons or ſacramentes for comfort: then is all the comfort ſhe there taketh but deluſion, euen the deceit of Sathan, to the deſtructiō of all ſuch as take comfort in vnrighteouſnes, and that which diſpleaſeth the Lord: Then are all they ſeducers which egge & perſwade the Queene through their hipocriſie and flatterie, vnto them: as whereby they draw her into the wrath of God, & eminent danger, & inexitable deſtruction, except ſhe forſake them: and this is the ſound councell they giue her, to betray her ſoule to theſe wolues theſe deceauers.

Pro. 9.14. *&c.* *Math.* 7.15. *Mat.* 24.24 *Ioh.* 10.5. 2 *Theſ.* 2.12 *Deu.* 28.36

So long as ſhe is baptiſed with the inward baptiſme of the Spirit, though ſhe want the outward & neuer ſeek yt, it ſkilleth not. Wil not the two learned Doctors iudge this to be flat Anabaptiſtrie, to ſeperate from and oppoſe the inward Spirit againſt the reuealed word of God? as though they that had that inward grace and earneſt of their adoption, need not the outward ſigne, & ought not to ſeek yt: yea that which yet is more deeply ſet, will they not and may they not iuſtly ſay, that you hould and teach the verie maine groundes of all *Anabaptiſtrie* namly, that (ſo they be moued by the inward ſpirit) they may go to any vnlawful action, & (ſo their owne heart cōdemne them not) they need not feare though the action be euil, & other men condemne them, for they ſtand or fall to their owne maiſter: els would you neuer haue giuen the Prince councell (being in your iudgment vnbaptiſed) becauſe ſhe hath receaued inward grace (as you ſay) therfore not to ſeeke the outward ſeale, which euerie member of the eſtabliſhed Church muſt receaue. Becauſe ſhe hath this inward grace, therfore ſhe may without doubting preſent her ſelf to the Lordes Table to receaue the holy ſupper; though ſhe haue not beene ingraffed or receaued into the Church by outward baptiſme, eſpecially that ſhe will ſtill perſwade her ſelf that ſhe in the popiſh Church receaued yt, for this is in her no ſinful ignorance, that ſeing ſhe hath receaued great comfort often

times,

times, in the communion in that manner by these ministers aboue said, administred vnto her in this estate? she may stil vpon the scholler of Oxford his warrant aduenture to fetch more there, be the action neuer so sacrilegious, execrable, and repugnant to Gods word. Shal not these grosse blind Doctors (who are in deed ye verie sepulchre of all rottennes) yet explode and detest these *Anabaptistical phantasies*? shal not the glorious cause of *Christ*, which you would seeme to affect and plead (though I neuer heard of such scoffing diuines to help vp *Christs* kingdome) through this your hatefull flattery, hypocrisie & dissembling, suffer great blame and reproch? because in deed you feare the faces of men more then you feare God; & dare more bouldly preach these and manie other apparant lies, then the truth; which are better accepted of all men in these miserable and corrupt times. To their appetites and humors you transforme and apply *Christ*, making him a Sauiour to euery rich glutton (liue as profanely and wickedly as he list) for your bellies sake. *You seek to bring *Christ* in by the arme of flesh, and not by the power of his word and vertue of his Spirit, into the heartes and consciences of men: because in deed you dare not publish that truth you know, & practise yt in a good conscience, enduring cheerfully with patience what soeuer may be inflicted vpon you for the same by this euil and sinful generation: wheras now you dare neither belieue nor affirme any more of Gods truth, then either is already publikely receaued, or els confirmed by some of your authentike Authors Mr CALVINE, Mr BEZA, D. FVLKE; thus holding & dissembling the faith of Christ in respect of persons, times, and I wote not what pollicies. As though the truth of God were not alwaies in season, alwaies necessarie, alwaies authentike. And therfore God hath taken you in your owne pollicies and subtelties, deliuered you into the handes of your enemies whome you so skoffed and skorned: and certainly vnles you repent and turne vnto him, he wil make you euen a reproch vnto al men, as vnsauorie salt, that can neither season, nor be seasoned with any thing.

Pron. 25. 24. Iere. 1. 17. Gal. 1. 10. 2. Tim. 4. 3. Ier. 23. 17. Ezek. 13. 18 19. Philip. 3. 18. Galat. 6. 12. Zach. 4. 6. 7. Ier. 17. 5.

And in deed, we poore persecuted Christiãs, whome you so despise and blasphemie, baptising vs into the name of *Browne*, as though we had either deriued or hold our faith of him, or any mortal man; or els were detected and convinced of some notorious heresies, thus adding afflictions vnto our bandes, whereas your selues dare not affirme nor abide by, that *Christ* is the Sonne of God, if any persecution should arise therfore: we poore persecuted Christians (I say) are so far from reioicing to see you thus ensnared and foiled, that we euen grieue and blush for shame, that so glorious a cause should be so euil handled of you. Why, could not the sacred scriptures haue giuẽ light to the deciding this doubt and vndoing this knot; but that the one side must runne to Mr. CALVINE, and he must be *instar mille*: the other to D. FVLKE, and he must be put in the other ballance as a counterpoise, and these being directly contrarie the one to the other: the one

holding the Church of *Rome* to be a Church though corrupted, defaced (with other ſuch ignorant rotten tearmes that belong not to a true Church) the baptiſme there deliuered to be a true ſacrament, though there were neither lawful miniſter, faithful people, nor the inſtitution of Chriſt kept in the elementes and manner of deliuering. In which opinion, though yt be altogether without ground of the word, or common ſenſe; yet the one he wil reſt, becauſe yt beſt fitteth his popiſh turne and fleſhly appetite, to couer al the abhominations which are deriued from the Church of *Rome*, and ſtil as holy reliks kept, reſerued, and worſhipped in this Church of England. The other ſide erecteth D. FVLKE as their patrone and giueth him a garland in his graue, becauſe he hath vtterlie denied the Church of *Rome* in any ſort to be held a true Church: & brought in that famous monument of that pontifical prelate the dowghtie S. Ihon of Beuerlay, that depriued the ignorant doggbolt prieſt (as he termeth him) diſanulled the Baptiſme that he had deliuered, and rebaptiſed the yongman. Now though no one iote of this prieſt of Beuerlay his doing be allowable by Godes word (for there it is not found, that either one man may make or depriue a miniſter in the Church of God, or that the outward ſigne of Baptiſme thus giuen ought to be repeated) yet becauſe this verie wel fitteth their humors, to diſgrace the dumb prieſtes and magnifie the preaching prieſtes, and for ſome other priuate reſpectes, therfore forſooth this ſide wil as peremptorily & with as litle truth reſt in M. EVLK his iudgment: and he ſhal want no figures nor flowres, yᵗ Cābridg or Oxford cā afford to deck his hearſe withal. And when think you (if both ſides thus confidently betake them to their captaines) ſhall they be accorded, and meet in the truth when they are both ſo wilful and thus far from yt? or how ſhal the poore people which are led by theſe miſerable guides, euer come to the light of the truth. Vndoubtedly Chriſt is not thus deuided, neither is the ſpirit of God thus diuers and contrary; or the word of God yea and nay. There is but one truth, one way, which neither of theſe aduerſe guides haue as yet found, and (as yt ſhould ſeeme) though yt were ſhewed them, they would in this preſumptiō of their heartes rather run on headlong vnto death in this their headſtrong courſe, then by repentāce turne into the waies of life that they might be ſaued. For beſides the manifold errors of ech of theſe factions, which haue beene ſhewed in part: mark (I beſech you) into what preſent miſchief and ineuitable dāgers, ech courſe leadeth all (that hold the, ſame) vnto.

2. Cor. 3. 14.

Heb. 13. 8.

Eph. 4. 4.

2. Cor. 11. 3.

The one ſide that holdeth with Doctor ROBERT SOME: THAT the baptiſme deliuered in the Church of *Rome* was a true *Sacrament*, not only therby incloſe themſelues in ſchiſme, by ſuch violent deuiding in ſuch hoſtile maner from the true Church, yea and euen therby conclude againſt the Church of England, that yt is not a true Church, be-

beeause there is but one true Church through the world as ther is but one God, one Spirit, one CHRIST. CHRIST cannot stand an head to two so diuers and contrarie bodies, as these two Churches would seeme to be. Now they confessing the Church of Rome to be a true Church, do hereby acknowledg themselues, both in schisme & a false Church. Besides that, they vtterlie subuert the whole Testament of CHRIST, by bringing a new ministrie and new manner of administration into the Church &c. The other side, that denijng the Church of Rome, or any couenant or seales to belong vnto her, doe also deny that any outward baptisme is there deliuered, and doe therby affirme, al the people that now are in our knowen parts of the world to be vnbaptised, which receaued none other then that baptisme: and then seing there is no lawfull minister to baptise this people (for none vnbaptised may be a minister or baptise, neither haue an vnbaptised people power to elect, or ordeine a ministerie amongst them: Of this can no rule, president or example be shewed in the scriptures, but all to the expresse cótrarie, especially since al extraordinarie offices haue ceased) and so must all the building of CHRISTS Church and the worke of the ministerie cease, vntill some second *Ihon Baptist* or new Apostles be sent vs downe from heauen except peraduenture they after their long trauel bring vs forth some new Euangelist: and sure if they make a new ministery they must also make a new Gospell and confirme yt with new miracles. Well thus we see the error & danger of both these waies: neither of which lead vnto life; therfore neither to be followed. We may not followe the first sort of guides, least they lead vs back againe to EGIPT SODOME BABILON from vvhence we were escaped, or rather wherin we are by them still detayned. We may not commit our selues to the other guides least we be not led forward toward perfection: but deluded with their doublings and windinges as in a maze: alwaies going, alwaies learning, yet neuer the further on our way or neerer our iournaies end, neuer taught or brought to the acknowlegment and right practise of the truth.

Reuel. 18. 4.
Iud. 2. 7.
Heb. 1. 6.
2 *Tim.* 3. 5.
6. 7.

What then is to be done in this distresse? surely euen this; when men are at their wits endes, to flee vnto God for councel and direction: whose word if we eleuate as our lodestar, we shall no doubt by the light therof (Gods gracious Spirit blowing vpon the sailes of our faith) safely saile through all these difficulties, euen with a straight course to the free and sincere practise of the Gospel; neither striking against the rockes of poperie, nor falling vp on the shelues & quicksandes of *Anabaptistrie*. For he that is ascended vpon high, hath not left his house destitute of councel and direction for all affaires and occasions in all times and estates whatsoeuer: but hath in his word left most perfect rules and absolute lawes for all things. So that though he for the iudgmēt of the world, the trial of his seruants & the manifestatiō of his owne power, bring his seruants into *Babilon*; yet knoweth

Isa. 42. 16.
1 *Cor.* 2. 16.
1 *Cor.* 12. 3.

 he how

Rev. 18.22. 23. Ier. 25.10. Amos 9.11. Ier. 51.26. he how to preſerue and deliuer his ſeruantes, without either iuſtifiyng of *Babilon* with D.R.S. & his diſciples, or reſorming of *Babilō* with theſe learned prieſtes of the time and their followers: and hauing brought them forth, to lead them forth to *Sion*, and to reare vp the decaied tabernacles of *Dauid* that were fallen downe, without vſing one ſtone of *Babel* in the worke, for a corner or for a foundation. So then we now being fallen into, & found in that general defectiō & apoſtacie, wherof we were warned by our Sauiour *Chriſt*, his Prophets, & Apoſtles: yt remaineth that vve ſearch the ſcriptures vvhether we can there find any preſidentes of any ſuch times, and ſee whether we can there fetch any better direction, then theſe learned men abouesaid haue giuen vs in this caſe.

2 Chron. 30 11.18. We reade in the time of Ezechiah, that the kingdome of *Iſrael* had a long time remained in ſchiſme & apoſtacie, hauing forſaken that true Temple and erected vnto themſelues new Temples, new Altars, new miniſterie &c. neither could by any warnings, threats or corrections be reclaimed. Yet ſuch of them as left their falſe vvorſhip and returned to the true Temple to vvorſhip God there, were receaued and admitted to the paſſouer, without either gathering, correcting, or repeating the circumciſiō they had receaued in ye time of this their ſchiſme and apoſtacie. The like we reade to be done in the times of *Ioſiah*, of *Ezra*, & of *Nehemiah*, whē they had yet longer cōtinued in their ſchiſme and idolatrie, vpon their returne (out of their diſperſion & captiuitie) vnto the Lorde: And yet no doubt to thoſe men, in theſe times, and in this eſtate, could the circūciſion they there receaued (ſhal I ſpeake according to the times & ſay be no true ſacrament, or rather leaue that traditional word which engendreth ſtriſe rather then godly edifying & ſay) be no true ſeale of the couenant of Gods fauour vnto them, being added to their falſe worſhip, idolatrie, ſchiſme, apoſtacie, obſtinacie, contempt. This I think wil be eaſily graunted of all handes: For Gods couenant is no longer made or continued with any Church or people, then they remaine in his faith and obedience: yet you ſee this circumciſion thus receaued, not to be reiterate when they came vnto the true faith. Wherby we are euidently taught, both that ſuch baptiſme as is deliuered in the falſe Church is no true ſeale of Gods couenant (cōmonly called a true ſacrament) & yet alſo, that ſuch outward waſhing or baptiſme, deliuered after their ſuperſtitious maner in that idolatrous place, ought not vnto ſuch to be repeted as afterward forſake the falſe Church, and ioine vnto the Church of God. Thus me thinkes this hard difficult knot is (euen with a triſe) vndone; when we take the true light & right way vnto yt. Which whiles theſe learned Doctors & diep diuines (as they in their ſtile and banner write themſelues) haue labored by the light of their owne pregnāt wittes to vnloſe, they haue the further encombred themſelues, & intangled their miſerable followers. For what cauſe hath D.R. Some now to contend, that the baptiſme deliuered in the falſe Church, ſhould be a true ſeale

Rom. 2.25.

of the

of the couenant? or what occaſion hath Mr. PENRIES Proctor to denie, that ſuch as there receaued that baptiſme, are not (touching the outward action) baptiſed? they muſt heere ſhew ſome ſufficient diſcrepance betwixt theſe examples alledged out of the ſcriptures, & the eſtate of the preſent queſtion; or els with reuerence reſt in the practiſe of the holy Ghoſt, though neither they nor I be able to arriue to the wiſdome therof.

As for D. SOME, I ſee not what he can ſay: vnles he either affirme, yᵗ circumciſiō in that apoſtacie of *Iſrael*, to be a true ſeale of the couenant: which if he doe, then I oppoſe vnto him, not only the through corruption of their eſtate, but alſo the publike repudiation & bil of diuorce, which the Lord ſent them by his Prophets: or els he muſt in deed ſhew himſelf a worthy champion & prefer his mother Church of Rome, to the defected eſtate of *Iſrael*; which if he doe, then muſt we ſend to *Endor* to call vp *Amaſiah* the prieſt of Bethel to debate the matter with him. And vntil they meet, I leaue vpō him the 17 Chapter of the *Reuelation*; where the holy Ghoſt (as liuely deſcribing yᵉ Citie & Church of Rome in their ſcituation and collers as if he had named them) calleth the one the *Beaſt*, the other the *Harlot* or great whore in that viſion. Now if ſhe be an whore (as I muſt beleeue God rather then D. S.) then can ſhe not be the ſpouſe of CHRIST, the true Church. Then for the reſt let *Bethel* & Rome ſtriue in hell for the preeminēce: I haue nought to do to iudg them that are without.

Hoſe. 2 & 4 *Chap.*

Amos 7. 10.

Reuel. 17.

But now Mr. PENRIES aduocate D. SOME his aduerſarie (who hath choſen the much more reaſonable extreme) peraduenture wil not be ſo ſoone ſatiſfied. It is an hard matter to perſwade ſenſe where faith is wanting. But I for this matter muſt hold him ſtill hard to the places of ſcripture alledged: ſo that he muſt ſhew me ſome ſufficient difference betwixt theſe caſes, or els yeild vnto, or reproue the holy Ghoſt. If he put difference, yt muſt be either in the eſtate of the place, of the people, or of the thinges deliuered and compared. For the place, though *Iſrael* were part of the promiſed land, yet that could no way ſanctifie the Iſraelites or better their ſtate, or defend them from the wrath of God due to their ſinnes. It was alſo accurſed of God, together with and for them deliuered into yᵉ handes of the heathē, as we reade: Neither was yt euer more holy then Rome, or any place where the Church of God was or is, ſeing Gods bleſſing is euer with his Church; therfore yᵉ place can put no difference. For the people: as they were ſomtimes Gods choſen peculiar people, ſo were ſomtimes the people of the Church of Rome alſo: both of them apoſtatate, both in tranſgreſſion, though (yt may be) not in like depth, yet both of them out of the fauour, & in the wrath of God. It were in vaine to plead which of them were worſe; the beſt place out of the Church of God they ſhal find ill inough. Though I eaſilie yeild Rome or the faireſt of her Daughters (though yt be the Church of England) to be wᵗout all compariſon worſe. For the things deliuered & compared, both circumciſion & baptiſme, were ſeales annexed

Rom. 11. 15.

Gen. 17 nexed to the Lords couenant, both ſignes and markes, which all that
Matth. 3. were receaued into the communion of Gods ſeruantes ought to haue:
both ſignifiing, a putting away the ſhame of Egipt, a cutting & waſhing
Ioſh. 5. 9. away our original & natural corruption, our ingraffing into CHRIST
Rom. 6. 5. death & reſurrection both through & with him, of our diing vnto ſin,
Colloſ. 2. 11. & liuing vnto righteouſnes: as alſo a verie putting on of CHRIST, with
the ful benefite of his merits & paſſiō, to the perfect redemptiō of our
ſoules & bodies, & ful appeaſing of our conſciences from the wrath of
God, the rigour of the law, for all the ſinnes that euer we haue cōmit-
ted, as fully & aſſuredly as we our ſelues had fulfilled the law, & ſatiſ-
fied the wrath & iuſtice of God &c. what then ſhould be the impedi-
ment, why the outward baptiſme, deliuered in the falſe and apoſtaticall
Church (which I only properly count ye falſe Church) as the outward
circumciſion deliuered in the falſe & apoſtaticall Church ſhould nov
more be denied, this more then that?

Peraduenture yt will heere be alledged; that the circumciſion there,
was much more lawfully done, & better then this baptiſme. I will not
ſtand vpon yt; yt being nothing to our purpoſe: I wil not ſtand vpon
tearmes of better & more lawful, in cōparing thē one with an other: It
ſufficeth me, yt in comparing them vnto, & iudging them by the law
of God, neither of them are found either good or lawful. For vnlawful
yt was to adminiſter circumciſion vnto opē idolaters, or apoſtataes, or
vnto their ſeed, vntil they were renewed by faith & repentance. So is yt
ſtil in baptiſme; the lawfulnes of circumciſiō, or the holines of ye word
of God, doth not iuſtifie the action or the people, where the one or the
Hoſ. 4. 15. other are abuſed. As in the falſe Church circumciſion is good, & the
17. word of God is moſt holy: but to receaue circumciſion or to heare the
Amos 4. 4. word of God in ye falſe Church, is to apoſtatate from CHRIST to ioine
& 5. 5. to Gods enemies, & to forſake the true church. He cānot haue fellow-
1 Cor. 10. ſhip with both at one time: at what time he ioineth to the one he for-
20. ſaketh the other. Nothing done in ye falſe Church (be it neuer ſo holy
in ſhew) is iuſtified, either by them or to them; but euē the calling vpō
ye name of God, the reading ſcriptures, the adminiſtring baptiſme &c.
is turned into ſinne, preſumptiō, & profanatiō of Gods name & ordi-
Iſa. 1. & 66 nance vnto them, whiles they remaine in their inquitie. There was no-
Chapt. thing in the falſe Church, either in their maner of doing yt, that made
this circumciſiō receaued, allowable, or not to be repeted, neither did
the faith ſubſequent iuſtifie the action paſt of circumciſion done to, &
in the falſe Church. It was the meere mercie of God, yt pardoned and
purged the ſinne to the faithful & penitent: It was the wiſdom of God,
(the ſin & abuſe of the action thus done & receaued in ye falſe church
being thus purged) to reſerue his owne ordinance, & not to reiterate ye
action of circumciſion. They that giue a natural cauſe therof, as of the
impoſſibility of reiterating circumciſion, & ſo put difference betweene
circumciſion & baptiſme: the one being impoſſible to be done againe,
the other not ſo, greatly erre in iudgment, & miſſe the point. For both

the

heApoſtle in expreſſe words ſheweth,& experience in *chirurgerie* con- 1 Cor.7.18.
firmeth the ſame; that circumciſion may be gathered,& ſo might be
terate or defaced alſo as baptiſme, if that had beene found needful in
he wiſdome of the holy Ghoſt.

What ſay I then, doe I any way iuſtifie this outward actiō of circum-
iſion as yt is done in the falſe Church? nothing leſſe, but cōdemne yt
ltogether,as an hainous profanatiō of Gods holy ordinance;yet when
t is purged by ſincere repentance of al ye error therin, & abuſe therof;
t pleaſed God in pardoning the faults to reſerue & not to repeate the
utward actiō: which becauſe yt was wrongly done,yet cānot therfore
e ſaid not done at al. For we may,and muſt put difference betwixt a
hing not rightly done & a thing to be done,or not done at al. For the
rrors & faults of the baptiſme being purged by repentance,& done a-
way through the mercie of God; the Lord now beholdeth the reſt of
he action,& the thing which in pretence before they ſeemed to do, as
is ordinance & cōmandemēt: not from henceforth imputing ye faults
n doing yt being now repented,pardoned & done away,either vnto y^e
ction or them: ſo that from henceforth they looke more carefully to
he doing theſe holy actiōs,according to the preſcript wil of God, ma-
king no willing tranſgreſſion therin hereafter, neither preſenting or
willingly ſuffering their children to be preſented in the falſe Church
vnto their baptiſme,for then they cānot be ſaid to haue truly repented
t. That were to go back againe & wallow them in their former apo- 2 Pet.2.20.
taſie & ſinne,& to bring their old ſinnes vpon their head. Ezek.18.26

But now ſeeing we iuſtifie not the action of *Baptiſme*, as yt is done in
he falſe Church by an vnlawful miniſter after an vnlawful maner, &
et the error & euill doing therof being repented & purged away doe
not reiterate the outward action becauſe yt cannot be ſaid no action
&c. Peraduenture herevpon may be collected that ſuch baptiſme as is
deliuered by an infidel,which neuer had knowledg of God in CHRIST,
being afterward repented of and ſorrowed,that their body hath beene
guiltie of ſuch profanatiō &c. the outward baptiſme may in like ma-
ner remaine, & not be repeted when they ioine vnto the true Church.
This may at no hand be brought to paſſe,neither in deed doth yt here-
hence follow: for eaſy yt is to put difference betwixt an infidel, which
neuer knew God in CHRIST; and an Apoſtata which hath had know-
ledg of, and ſtill outwardly (though corruptly) profeſſeth God and
CHRIST. The one ſort know not what the Church, worſhip, and ſa-
cramentes meane: the other (though corrupted in their knowledg) yet
carrie a ſhew of Church, worſhip, ſacramentes, miniſterie; yea & hath
hem,though corrupt & adulterate: ſo there is neither ſequele nor cō-
pariſon betwixt them. For that which the heathen & infidel ſhould ſo
profane & deliuer,can no way be ſaid any kind of ſacrament, either
true or falſe; becauſe (as is ſaid) they haue no kind of ſhew of Church,
miniſterie or ſacramentes &c. but the falſe Church hath al theſe to
hew,& ſeeming true though in deed falſe.

So is

So is yt easie to put a difference betwixt false & adulterate baptisme, and true baptisme; which D.R.S. with all his diuinitie hath not as yet learned to do: and also betwixt false & adulterate baptisme, & no baptisme, which these other learned priestes cannot as yet spie out. For els would they neuer so grosly both denie the baptisme in the Church of Rome to be any baptisme, concluding all the people that receaued yt altogether without outward baptisme: yet being vnbaptised make yt a matter of no necessity to seeke outward baptisme, because they (notwithstanding al their writings) still suppose yt to be true baptisme they there receaued, & so yt is needles that they should seek or receaue the outward baptisme; and hauing the inward baptisme of Gods Spirit in their heartes, they need not seeke the outward seale, but proceed without yt vnto the other sacrament. Also they hauing found comfort in that, then they are safe inough though mē & Angels, yea though God himselfin his word say yt is vnlawful & vnsufferable, yea damnable sacriledg, both to them and the whole Church that administreth or ioineth vnto them in this action: Yet if they haue found comfort they may notwithstanding al this, boldly resort thither againe where they haue beene thus banquetted; yea the parties finding this comfort in their soules at the receauing the supper, though (as is said) expresly against Gods word, which warranteth no such cōfort vnto them in that actiō, but condemneth yt flatly, yea & their estate & sinne being shewed them in the word, wherby their consience is conuinced; yet may they by this great Clerke of Oxford his opinion, hang vp the law of baptisme as an old cancelled record, yea as popish traditiōs that make nothing to saluation, wherof they wil assure themselues, though they wittingly breake Gods lawes & remaine in the same transgression.

For (say they) men at the supper are not bidden to examine themselues what was done to them being infantes, or what they did 90. or 50. yeres agoe &c. Is this a strong reason to disproue the commandement of God touching the receauing outward baptisme, or to come vnto the Table and supper of the Lord being vnbaptised? yea to count these commandementes as ould worthles concealed recordes, popish traditions? &c. or is yt not most high and vnsufferable blasphemie rather, against Christ & his ordinance? Is this the accompt they make of the law of God, or the comfort he taketh & cōtinual vse he maketh euen of that outward baptisme as an excellent instruction, stay & assurance of his faith? not that I make baptisme the cause of saluation, or think that none can be saued without yt. But God hath made yt a most comfortable pledg & seale of his loue & help to our faith, all the time that we liue in this mortal life; euen to him most, that hath receaued the greater measure of inward grace. So far is yt from being at any time to any man a cancelled record, that yt remaineth for euer a sacred & iuuiolable law, of special vse to them that haue receaued yt, of necessity to al such as wil enter into the established church of Christ: without which they cānot be permitted to enter, much lesse admitted

to the

to the Table of the Lord. It is no imaginarie comfort of ours eã take away, or alter the irrefragable law of God: though we be not biddé to examine what was done to vs being infantes, or to particulate euerie thing we haue done in our life: yet are we to consider our estate before God shewed vs this mercie, both of our natural corruptiõ in general, and our particular miserie being the seed of infidels, idolaters, such as were without the couenant, such as presented & offered vs to Sathan in the false Church, & we there in that adulterate baptisme, receaued the pledg of God his assured wrath, & so euerie way ye children of death & hel &c. These thinges ought not to be forgotten, or as the budget at our back to be cast behind vs: but both with griefe to be remembred, yt we vile wretches should so highly haue profaned Gods name, with them of the false Church: & also with ioy that God hath shewed this mercie vnto vs, to redeeme & deliuer vs out of these snares of Sathã; but especially to cõsider whé we come to ye supper of the Lord, both what ye thing is we do receiue, & how, with whome, & in what manner we ought to receaue yt. Now if we be ignorant of the doctrines of baptisme, but much more, if we haue not receaued baptisme, how should we be held worthy receiuers of those high misteries, of ye body & blood of our Lord *Iesus Christ*? The watch & rules of the word are ill kept in that Church, which admitteth any, much more many into their cõmunió, wtout ful assurãce of their baptisme. 1. Cor. 11. 29.

But what kind of Church is that, which consisteth wholy of a people vnbaptised? for so (by his argument) are al they that were baptised in the popish churches? And then al the land being such at the first receiuing of the Gospel (as they imagine to themselues) how should an vnbaptised people chuse from amõg themselues able ministers to baptise? Is yt not likely that this famous scholler knew ful litle, what belonged either to the Church, ministerie, or sacramentes of *Christ*, that wrote this learned discourse? hath not the Church of *Englãd* gotté a worthy champió, that thus learnedly defendeth her, & her proceedings? & with one word of his mouth pronounceth al such, *Brownists*, as denie this their Church of *England*, euen the eldest daughter of the Church of *Rome* together with her mother, to be the true spouse of *Christ*; and therfore both reprooue by the word of God, & refraine according to the same word al their abhominations, suffring in al patiét maner whatsoeuer may be done or said against vs for the same by the handes of these *Cainites*, & mouthes of these *Balaamites*, rather thé defiling our soules with their abhominations. Which, as yt were a wearines for any man but to recite, and bring to light these helliish mistes and fogs, these secret mysteries of their ministerie and worship which they exercise in their Temples: so is yt an impossibilitie for this learned clerke with al his cunning, or the greatest priest of them, to defé the same, when the light of the word is but once brought vnto them: so sodainly are they therby discouered, of what sort they are. Let thé therfore that thus contend for their whoriish Church, approue and Ezek. 16. 44.

iuſtifie hereby the word of God: and thē ſurely I wil yeild them to deſerue the garland of a biſhoprick, or els let them aſſure themſelues, yt yt is neither their tyrānie, railing or ſophiſtrie, can either couer or excuſe their ſhame from his fierie eies, with whome they haue to do, or lay that blame & reproch vpon others, which they indeuour.

To returne therfore againe to that, from which we haue beene ſomwhat withdrawen by theſe occurrentes: yt remaineth that we proceed in the examination of the publike miniſtration of this famous Church of England. Of their ſacramētes we haue heard; but they haue beſides theſe certayne half ſacramētes or high miſteries vnto which belong ſet & preſcript communions; which to performe & execute, are no ſmall part of the prieſtes office. Not to ſpeake of their orders or iniunctions which are fower times in the yeare to be ſolemnely read, not to repeat their ſacrament of *Peonance*, with their bitter curſes and commination going before their Lent faſt. They haue yet the holy ſacrament of marriage, ſolemnly kept in the holy church (for the moſt part) vpō the Lordes day: & an eſpecial Leitourgie or cōmuniō framed to the ſame. This action is to be done by the prieſt &c. who inſtructing the parties to be ioined in wedlock what to ſay, & when to pray &c. teacheth the man to wed his wife with a ring *In the name of the Father, the Sonne, and of the holy Ghoſt*; which ring muſt before by the man be layd vpon the ſeruice-booke, together with his offring vnto the prieſt & Clarke. The booke ſerueth in ſtead of holy water to hallow the ring. The ring thus hallowed, ſerueth in ſtead of an element to this ſacrament, being ioined to theſe wordes *In the name of the Father, of the Sonne, & of the holy Ghoſt*; eſpecialy, when al the collectes, ſpecial pſalme & bleſſinges are ſaid by the prieſt the maried couple deuoutly kneeling in the meane while at the communiō table &c. But here wil be anſwered, that the reformed & better ſort of prieſtes, wil not marry with the ring: here muſt then be noted, that they breake their othe of their *Cannonical obedience*, which they tooke before the Biſhop when they receiued their prieſthood. Moreouer, yt for their default herein, they are to be cenſured and reproued by their Church: namly, their Cōmiſſarie his Court, before whome ſuch defaultes are to be preſented by the Churchwardens & queſtmen, vnles they alſo will be forſworne for company. Moreouer theſe reformed & well conſcienced prieſtes, though they reiect this ring as an idolatrous relique, yet dare they not by the word pronoūce the vnlawfulnes therof, that others alſo might leaue & deteſt the ſame. That would coſt blowes, the Biſhop would not ſuffer that: therfore they for the peace of their Church, ioine to them in the cōmunion &c. that vſe this execrable idolatrie. But well, let me not diſcourage them in well doing, leaſt vve take them not oftē in that fault: leaſt if the Biſhop once heare of yt, yt then become but a matter indifferent, & thē they for the peace of the Church, & the ſauing their benefice, & their ſkinnes whole, vſe yt againe for companie.

But heere in the meane time I would know of ye learnedeſt of them, where

where they find in the old or new Teſtament, that marriage is an eccleſiaſtical action, belonging to the worſhip of God in his Church, to be done by the miniſter as part of his office & function, & that in the Church, but eſpecially vpō the Lordes day with ſuch a ſet Leitourgie of Collectes, exhortations; pſalmes, anthemes & bleſſings framed to the purpoſe. I hope they found not this in the 4 *Chapter* of the booke of *Ruth*: yet I doubt not, but both *Booz* and *Ruth* were godly perſons, and very lawfully & famouſly maried. They vſed no prieſt in this buſines, nor yet made yt a matter belonging to the tabernacle or worſhip of God. I haue alwaies found yt the parentes office to prouide mariages for their children, whiles they remaine in their charge & gouernmēt: and that the parties themſelues affianced & betrothed ech other in the feare of God, & the preſence of ſuch witneſſes as were preſent, and that in their parentes or other priuate houſes, without running to Church to the prieſt after this manner. I euer tooke marriage for an ordinance & action of the ſecond Table, and ſee not why they might not as well ſet vp the tables of the money changers, or bring in any other ciuil buſines or chaffaire as this into their church. But ſee what theſe *Balaamites* wil not doe for gaine; both make God a new diuiſed worſhip, ſetting vp and bringing in their owne diuiſes, and Burning incenſe therunto, and holding the people in ſuch blindnes and ſuperſtition, as they beleeue not themſelues to be rightly married, except yt be done by a prieſt, after the preſcribed manner, and the in the due ſeaſons alſo: namely, in the forenoone at morning praier, whē mattēs is done, next before the communion (as they call yt) & this not vpon any forbidden tydes, as in the holy time of lent &c. when men ought to faſt, without an eſpecial licence from the ſea of *Canterburie*, which Popedome hath power both to reſtraine meates and marriage, and againe to permit them vpon graue & waighty conſiderations, to ſuch as wil pay roundly for the ſame.

Matth. 22. 12. 13.

1 *Tim.* 4. 2. 3

THE PRIEST hath alſo in this their portuiſe, a preſcript forme of viſiting the ſicke, with perfect inſtructions what to ſay at the firſt ſtep into the ſick man his houſe, what when he commeth into the ſick mans preſence, how vvithout any queſtioning of his eſtate, whether he be aſleepe or awake, aliue or dead, vvithout any wordes vnto the ſick perſon: the prieſt muſt doune vpō his mary bones, deſire God to forgiue the ſick man his ſinnes, and alſo to forgiue the ſinnes of his forefathers, vvith his due number of *Lord haue mercie vpon vs*, *Chriſt haue mercie vpon vs*, *his Pater noſter* vvith his verſicles and reſponſe or aides to this maſſe for the quick and the dead. Which being ended, he procedeth to his preſcript exhortation; vvhich, becauſe yt is almoſt a leafe long, the prieſt, to make ſhort vvorke, if the partie be paſſing away &c. may cut off two partes of yt, and ſay a creede: then exhort him to remember his debtes, and to make his wil, and to giue to the poore: which being done, then by that ſpecial authoritie cōmitted to

him by his lord Biſhop, to abſolue the ſick perſon of al his ſinnes; and ſo with a ſpecial pſalme and his certaine of collectes, to conclude the matter. This is the ordinarie *Viſitatiõ* ouer & beſides that eſpecial houſell or *Communion* of the ſick aboue ſpoken of.

And heere, before we proceed further, me thinkes there would be ſomthing ſaid concerning this power of binding and looſing ſinnes, which the prieſtes of the Church of *England*, and alſo of the Church of *Rome* challenge vnto themſelues as incidēt to their office, by vertue of ſome eſpecial graunt and prerogatiue made vnto them aboue other Chriſtians. Which vnleſſe they together with their holy Father the Pope, ſhould fetch frō the keies giuē to *Peter*, *Math.16.19.* or frō *Iob.20.23* I neuer could heare of any euidēce they had to ſhew. For yᵉ firſt place I think they wil not ſay, that the promiſe was made to *Peter* only; for then yt ſhould be contrarie to the ſecond: where the ſame power is giuen to more. Beſides that, yt is an vſual doctrine in their pulpets, to confute the Popes falſe vnderſtāding of that place: And for the place of *Ihon*, I trow they cannot prooue this power there giuen only to the Apoſtles, there being many diſciples both men & womē in the place. I hope alſo that they are not ſo groſſe to ſuppoſe this power giuen to the perſons of men (for then yt muſt haue died and ceaſed with the Apoſtles, ſeing we reade not in al the Teſtament of any ſpeciel or perſonal bequeſt made by them to any degree of men one more thē another, and ſo they challenge yt by an old worthles title) ſo much, as to the truth and power of the word of God; which word being beleeued and apprehended by faith, looſeth vs from al our ſinnes through that blood of *Chriſt* our Lord: which word alſo being reiected or tranſgreſſed, bindeth our ſinnes vnto the iudgment ſeate of *Chriſt*, without repentance: which word is bound & ſealed vp amongſt *Chriſts* diſciples. Neither is yt giuen or committed vnto the miniſters of the Church only, for then none could haue faith but miniſters, none ought to profeſſe, publiſh or ſtand for the maintenance of the faith, but miniſters. But we ſee this power, the word, the faith committed to the whole Church and euerie member therof, all being commanded to watch, to publiſh, defend and practiſe the Goſpell to the vttermoſt of their power, to admoniſh reprooue one another &c. Now how ſhould this be done, but by the power of the word? Moreouer our Sauiour *Chriſt* in ſending forth the 70. gaue yᵉ ſelf ſame power vnto their word, that he did vnto the 12. to ſuch as receaued the Goſpel, peace with remiſſiō of ſinnes; to ſuch as receaued yt not, the ſhaking off the duſt of the feet againſt them. But yt wil peradventure be ſaid, that in as much as the miniſterie of the word is chiefly committed vnto them, therfore the power of binding & looſing alſo. To this I anſwere, that I haue not learned in the word, ſo to tye the power to the perſon of the man. This power is not of man but of God. The leaſt in the Church hath as much power by this word of God to bind the ſinne of the Paſtor, and vpon his repentance to pronounce cōfort & peace vnto

Mat.15.19. *Luk.17.3.* *Leuit.19.17.* *Pſa.149.* *1. Tim.3.15* *Rom.16.17* *Coloſi.4.17*

vnto him; as he hath to remit or bind the ſinne of the leaſt. So that monſtrous is their preſumption, that aſſume vnto themſelues not only the power giuen vnto the whole Church (as ſhall be ſhewed hereafter) but vſurpe I wote not what peculiar power oboue all other, to bind or remit ſinnes: yea to remit for wage the ſinnes of euerie prophane glutton and wicked Atheiſt, which will ſend for the prieſt at the howre of death to reade his Maſſe-booke ouer him &c.

LIKEVVISE ALSO, as theſe Prieſts viſit and houſel their ſick by this booke; ſo doe they in like maner burie their dead by the ſame booke. The prieſt meeting the corps at the Church ſtile in white aray (his miniſtring veſture) with a ſolemne ſong, or els reading alowde certayne of their fragmentes of ſcripture, & ſo carrie the corps either to the graue, made in their holy cemitery & hallowed Churchyard, or els (if he be a rich man) carry his bodie into the Church: Ech where his dirige & trental is read ouer him after they haue takē off the holy couering cloth, & the linnen croſſes wherwith the corps is dreſſed, vntill yt come vnto the Churchyard or Church into that holy ground (leaſt ſprights in the meane time ſhould carrie yt away) the prieſt there pronounceth, that almightie God hath taken the ſoule of that their brother or ſiſter vnto him, be he heretike, witch, coniurer, and deſiring to meete him with ioy in the reſurrectiō &c. who after he hath caſt on the firſt ſhouel full of earth in his due time with his due wordes, committing earth to earth, aſhes to aſhes &c. then may they bouldly proceed to couer him, whiles the prieſt alſo proceedeth to reade ouer his holy geare, & ſay his *Pater noſter* (which fitteth al aſſaies) & his other praiers ouer the Corps. That being done, there is for that time no more, but to pay the prieſt & clarke their hyre. As for the mortuarie, the prieſt wil come home to the houſe of the dead for that wel inough.

But now if he be a man of welth, that he make his graue with the rich in the Church, he ſhall then pay accordingly: for that ground is much more precious & holy then the Churchyard, hauing beene conſecrate & al to be ſprinkled with holy water; there he ſhal be ſure to lie drie, his graue being cut eaſt and weſt and he ſo layed, that he may riſe with his face into the eaſt. Likewiſe if he haue beene any hearer of ſermons in his life time, & haue loued them well; he will be at coſt to get ſome learned prieſt or other to preach ouer him at his burial: and that ſhalbe much more wholſome for him then a paltrie maſſe.

But if he be of any great degree, or but ſtept into the gentrie; then he hath accordingly his mourners, yea his heraldes peraduenture, carijng his cote amour & ſtreamers before him with ſolemne adoe and pitching them ouer his tombe, as if Duke *Hector*, or *Aiax*, or Sr. *Launcelot* were buried. Then is the corps brought in, with ſinging & many ſolemne circumſtances that I know not of, & then is maſſe preacher ſure of a mourning gowne & a good reward for his paines. *Ezek. 32. 27*

Beſides all the ſuperſtition & idolatrie in their Leitourgie, the popiſh

ceremonies and heatheniſh pompe and cuſtomes, I would here faine know of our learned prieſtes, where in all the Bible, they learned to ſay praiers or preach ouer (I wil not though I truly might ſay) for ye dead. As I take yt, they haue neither preſident nor cõmandement for yt in the word of God. yet there we read of ſundrie chriſtian burials: as of
Ioh. 19.38. &c. our Sauiour CHRIST, STEPHEN & others; where we reade neither of dirgies nor ſermons ouer them, though there were Apoſtles & ſundrie
Act. 8.2. other able men to haue done yt. And I think yt cannot be denied, if any had deſerued ſuch cõmemoration, theſe did. But as they deriued this ſtuffe frõ the heathens, whether Perſiãs, Athenians, or Romaines (I will not contend) which vſed theſe pulpit orations for the dead: ſo to the heathens I leaue them.

The next queſtion is; where I may find in the booke of God, that yt
Leuit. 21. belonged to the miniſters office to burie the dead. It was a pollution to the Leuiticall prieſthood to touch a carcaſe, or any thing about yt. I neuer read in all the practiſe or epiſtles of the Apoſtles, that yt belonged to any miniſter of the Church, as by office, to burie the dead.

The next queſtion is; why (of all other places) men muſt be buried in the Church or Churchyard? els they haue not Chriſten mens burial; but if they be not buried there and that by the prieſt, with his booke, then are they buried like doggs, ſay the common people. Me thinkes thoſe of all other ſhould not be the conuenienteſt places: It was a thing neuer vſed vntill popery began; yt is neither comly, conuenient, nor wholſome.

Well, now the laſt queſtion is concerning theſe ſolemne mourners araid in black, many of them with hoodes, caps, croſſes and other knackes: where they learned thus to bemourne & lament their dead, by I know not how many moneths? They will tell me tis lawfull to mourne & ſorrow for the dead; God beareth ſo far with our infirmi-
Deu. 14.1.2 ties. True, but yet with this *Interim*, as Chriſtians, not as heathens with
1 Theſ. 4.13 a black attire outwardly, by ſet and ſtinted ſeaſons, vntill ſo many &c. moneths be paſt: Chriſtians vſe not to make ſuch outward ſhew of mourning, and to haue yt ſo far from the heart, as for the moſt part the chief mourners, the wife and the heire haue. Neither do Chriſtians vſe to mourne after ſuch a ſuperſtitious and prophane maner, or to haue their mourning only in their garmentes, as numbers of ſeruing men, reteiners, mourning boies, and poore men put in mourning weedes, which neuer got ſo much by the glutton in all his life time, which are ſo far from mourning, as they are glad with al their heartes. Againe how mourne Sr. Prieſts; either the pariſh prieſt that hath his mortuarie and his fee for burijng him, or the preacher that hath his mourning liuerie and his hire alſo? Could they not (let them ſpeake of their conſcience) find in their heartes to be ſo ſet aworke euerie day in the weeke. Beſides, who be more curious and nicely picked to haue their mourneries fitted at an haire breadth, then theſe mourning women? you ſhall not haue them more choice of any garment

that

that euer they ware, then (for the moſt part) they are of this: theſe are ſignes of a verie ſorrowfull heart. To conclude, after al their praiers, preachment, vvhere (I trow) the prieſt beſtoweth ſome figures in his commendations (though he be with the glutton in the gulfe of hell) to make him by his rhetorick a better Chriſtian in his graue then he was euer in his life, or els he yerneth his money ill. After al is done in Church, then are they all gathered together to a coſtly & ſumptuous banquet. Is not this iolly Chriſtiã mourning? who would not mourne thus euerie day in the yeare.

I wil not here cumber our prieſtes with ouer many queſtions, leaſt they anſwere me none of theſe. As how they can proue yt now lawful to diſbowel and embalme euerie rich glutton where his burijng place is hard by, and there is no cauſe either to keep or remoue him, eſpecially ſeing all figures are long ſince in CHRIST performed and now ceaſed.

Neither wil I trouble them to ſhew warrant by the word, for the exquiſite ſculpture & garniſhing of their toombes, with ingrauing their armes and *Atchieuements*, moulding their images & pictures, and to ſet theſe vp as monumentes in their Church: vvhich Church muſt alſo (vpon the day of ſuch burials) be ſolemnely arrayed and hanged with blacke, that euen the verie ſtones may mourne alſo for companie. Is not this Chriſtian mourning thinke you? els report me to the Church of England.

All this while we haue ſaid nothing of the excellent vertues of the partie deceaſed, for the prieſt (I trow) hath ſaid inough for him in the pulpet: though he were the verieſt prophane atheiſt, profuſe glutton, greedy extortor, couetous ſcraper in all the pariſh where he dwelt, though he neuer had any knowledg, loue or feare of God in his life, but liued & died like a wretched worldling: yet if he be rich inough, & his frendes wil be at the coſt with him, he ſhal want none of this funeral furniture to help him to heauẽ. He ſhal for his money want neither prieſt to pray for him, to preach ouer him, to praiſe him, to tell the people that his ſoule is aſſuredly with God, becauſe in deed ere while vpon ſhrift he forgaue him al his ſinnes in the name of the Father, the ſonne, & of the holy Ghoſt, & peraduẽture houſled him alſo with the Sacrament. Al this, with mourners enough, both men womẽ & boies ſhal he not want for his money in Church of England to be his beades men, & to ſay a paternoſter for his ſoule, & deſire God to haue mercie vpon yt, for their liueries & doles which is had at their death: though in his life time the poore might goe naked or ſtarue, for anie help and releiſe they found of him. He would not then giue, leaſt he might need himſelf ere he died: yea at his death he ſhall want no ringers, that vvill for money ring a ſoule-peale on all the hallowed belles for his ſoule, & drink a carrowſe for yt alſo. But this you muſt note, neither rich nor poore, neither young nor old can get burial vvithout money in the church of England: no peny no paternoſter there: but pleaſe y* prieſt, &

then

then he will burie his brother & pray for, and ouer him whatſoeuer he be, ſo far as his booke wil goe. There are all thinges vænal & venial for money. The prieſt will for money pardon al his offences, by the authoritie committed vnto him: he will for money marrye and burie, both which are become ſolemne actions of this Church, & eſpecial partes of the worſhip of God; as you may perceaue by their ſeueral Leitourgies & ſolemnities apointed to the ſame.

YET REMAINETH alſo an eſpecial part of the prieſtes trade & againe; namely, the *Purification* or (as they call yt) the *Churching of women*, who, after they haue beene ſafely deliuered of childbirth, & haue lien in, & beene ſhut vp their moneth of daies accomplet: then are they to repaire to Church, & to kneele downe in ſome place nigh the *Communi* Table (not to ſpeake how ſhe cõmeth wympeled & muffeled, accompanied with her wiues, & dare not look vpon the ſunne nor ſkie, vntil
Leuit. 12. the prieſt haue put her in poſſeſſiõ againe of them) vnto whome (thus placed in the Church) commeth Sr. Prieſt, ſtraight waies ſtandeth by her, & readeth ouer her a certayne Pſalme *viz.* 121. & aſſureth her that the ſunne ſhal not burne her by day, nor the moone by night, ſaieth his *Paternoſter* with the preſcribed verſicles and reſponſe, with his Collect. And thẽ ſhe hauing offred her accuſtomed offringes vnto him for his labour *God ſpeed her wel*, ſhe is a woman on foot againe, as holy as euer ſhe was; ſhe may now put off her vailing kerchife, & looke her huſband & neighbours in the face againe.

Is not this excellent ſtuffe to be brought into and practiſed in the Church? What can be a more apiſh imitation, or rather a more ful reuiuing of the Iewiſh purification then this? both in reſpect of the occaſion, as *Childbirth*; the time of her keeping in and ſeperation from the congregation, namly a ful moneth; the occaſion & maner of her comming abroade, vailed, accompanied with her womẽ neighbours, repairing to the Church, kneeling downe to the prieſt vntil he haue ſaid his certaine ouer her, & then her oblation vnto the prieſt for the ſame. Is not all this abſolutely Iewiſh? though in deed the prieſtes part ſauor more of poperie. Seing therfore they will not haue yt a Iewiſh purificatiõ, let yt be a mixt actiõ of Iudaiſme & poperie. This trumperie is ſo groſſe, as yt deſerueth no refutation, but a doung forke to caſt yt out.

Yf they be aſhamed of the action, why doe they vſe yt? if ſhe be not defiled by childbirth, why doe they ſeperate her? why doe they cleanſe her? why may ſhe not returne vnto the Church (hauing recouered ſtrength) before her moneth be expired? why may ſhe not come after her accuſtomed maner, and giue God thankes for all his benefites & mercies, together with others? why is ſhe inioined to come, & ye prieſt to receaue her in this preſcript manner? why are the women held in a ſuperſtitious opinion, that this action is neceſſarie? why is yt a ſtatute & ordinance of their Church? an eſpecial part of their worſhip? which who ſo neglect, either prieſt or people, are for their ſuch defaults puniſhed

niſhed by the *Commiſſarie* or *Ordinarie*. To conclude, why ſhould ſuch ſolemne, yea publike thankes (to take yt at the faireſt they can make it) be giuen openly in the Church, more for the ſafe deliuerance of theſe women, being (though a ſinguler benefite of God) yet a thing natural, ordinarie, and common, more then for ſundrie other ſtrange and marueilous deliuerances from ſicknes, manie dangers of death, and perilles both by ſea and land, ſhewed by the mighty hand of God towardes men and women daily, if there lay not ſome high miſterie and diepe point of diuinitie in the matter? why ſhould euerie priuate and ordinarie benefite be made a publike action and dutie of the Church? or why ſhould womē haue this prerogatiue? if yt be but bare thancksgiuing (as they whē they are called to account for this would beare vs in hand) why ſhould (if that be ſo) the women be more churched vpon that occaſion, then when they haue eſcaped ſome great danger of drowning, burning, ſword, enemies, or when they are recouered of ſome extreme ſicknes and diſeaſe? yea why ſhould this ſolemne publike peculiar thankes be more giuen for the eſcaping of euil, then for the receauing many ſinguler great benefites at Gods hand; which they are content (be they as manie as he wil) to ſwallow vp in obliuion, and neuer to trouble him nor themſelues with the matter. Thus whiles they ſeeke to eſchew the golph of *Iudaiſme* and ſuperſtitiō, they runne themſelues vpō y• ſhelues of the *Maſſaliā hereſie*.

THVS HAVING ſummarily runne ouer the publike worſhip of the Church of England preſcribed in their ſeruice booke, rather by way of diſcouerie then of diſcourſe: I wil now (paſſing ouer their ſuperſtitious cuſtomes in their ſeueral churches, ſome vpō this day ſome vpon that Eaue, according as they ſtand affected and deuote to this peculiar Sainct or that Angel, for ſome ſpecial wonders & great miracles ſhewed in theſe ſeueral places, as largly appeareth in their legēd) addreſſe my ſelf to ſpeake a litle of theſe their holy Synagogues or places of aſſemblie, commonly called their pariſh Church, wherunto al this rabble of worſhippers reſort at their apointed ſeaſons to heare this diuine booke, together with their learned prieſtes ſermons &c.

And in the firſt beginning I feare me we ſhal fal into ſuch a cōtroverſie, as cannot eaſily be decided; namely, whether the Pagans or papiſtes where the firſt founders of them? Some of thē vvhich for their fame deſerued to be chronicled, are recorded to haue beene deuote vnto the Godds of the heathens, like as the daies of their wecke ſtil are, not only into y• names of Saincts & Angells, but into y• names of theſe heathen Godds vvhich they ſtill retaine, hauing vtterly loſt the name and order of their Creator, as the *Firſt, ſecond, third* day of the vveeke, of the firſt, ſecond, third, or ſuch a moneth &c. and are novv quite giuē away, one day to the ſunne *Soli*, another to the Moone, another to *Mercurie*, another to *Mart*, another to *Iupiter*, another to *Venus*, and *Gene. 1.*

and the laſt to *Saturne*, which they haue now ſo long held by preſcription in quiet poſſeſſion, as yt is bonbtfull when the right owner ſhall challenge them, his plea wil not be heard in weſtminſter hall. In like maner I haue heard, that theſe their temples haue been dedicate vnto theſe Gods, who haue had their Flamins & archflamins therin; but vpon the converſion of *England* to the faith of *Rome*, they were al then new baptiſed into the names of holy ſaintes.

I know heere againe that our learned *Antiquaries* will hardly conſent to this: but then I muſt deſire them to ſhew me, when theſe their auncient Cathedral churches were chriſtened into ye ſaintes names they now beare. I ſuppoſe they ſhall find ſome of them to haue caried the names they at this day do, a great while. We ſhal alſo haue much adoe with thē concerning the firſt faith which *England* receaued, which they wil cōfirme by the notable eſtate of the church ye firſt 500 yeres after the Apoſtles. And here ſhal be brought vpon me a whole cartlode of writers, Councels, Doctors: vnto al which I oppoſe that litle booke of *Chriſts* Teſtament: from which they immediatly after the deſtruction of Ieruſalem, & the deceaſe of the Apoſtles fel away; changing and innovating all thinges daily more and more, vntil they had brought yt to this eſtate: faſhioning religion to the fanſies and luſtes of men, as yt might beſt allure, retayne and pleaſe the Princes & multitudes of the world, as is aboue in the beginning of this treatiſe more particularlie ſhewed, and may by theſe ancient monumentes of their idolatrie which ſtil remayne, as by ſo many argumentes be euidently convinced.

Math.24. 29. Act.20.29 2.Theſſ.2. 1.Ioh.2.18.

Exod.27.9 &c. 1.King.6.

Theſe Synagogues are built altogether to the forme of the old Tēple of the Iewes, in a long ſquare Eaſt and weſt, with their holy Court walled round about, cōmonly called the Churchyeard, which is holy ground, and ſerueth for Chriſten burial, being altogether exempt for ciuil vſe: yet is yt lawful for the yong men & maides to play there together vpon their ſundaies and holydaies. But who ſo ſmiteth any in that holy ground, by ſtatute is to haue his hand cut off therfore. Theſe Synagogues haue alſo their battlementes, and their porch adioining to their Church, not heer to ſpeake of the ſolemne laying the foundation; where the firſt ſtone muſt be laid by the handes of the Biſhop or his ſuffragane, with certaine magical praiers, & holy water, and many other idolatrous rites. They haue vnto yt their foulding dores and an eſpecial leuite, the pariſh clerke to keep the key. They haue at the weſt end their hallowed belles, which are alſo baptiſed, ſprinkled &c. They haue their iſles, and their bodie of the Church: they haue alſo their ſelles to the ſides of the walles, their veſtery to keep the prieſtes miniſterial garmentes, where they are to attyre and dreſſe themſelues before they goe to their ſeruice: they haue their treaſurie. Al the cathedral or mother churches alſo haue their cloyſters for their Deane, prebendaries, cannōs, petty cannons, ſinging mē and ſinging boies &c. within their precinct and walles to abide and dwell,

1.Chron.26 Ezek.42.

dwell, that they may keepe the watch of the temple, and their howers of *Orizons*. Againe they haue in the bodie of their Church their hallowed fonte, to keepe the holy water wherwith they baptise, al other vessels and waters to the vse of baptisme being by expresse law forbidden. They haue also their holiest of al, or chauncel, which peculiarly belongeth to the priest and quire, which help the priest to say & sing his seruice. They haue their roodloft as a partition betweene their holie and holiest of all. The priest also hath a peculiar dore into his chancel, through which none might passe but himself. Now this Church thus reared vp, is also throughly hallowed vvith their sprinkling water, & dedicate & baptised into the name of some especial Saint or Angel, as to the patrone and defendor therof, against al enemies, spirites, stormes, tempestes &c. Yet hath yt within also al the holy armie of saintes & Angels in their windowes and walles, to keep yt. Thus I think can be no doubt made, but that the verie erections of these synagogues (whether they were by the heathens or papistes) were idolatrous.

1. *Kings*, 7. 23.

Numb. 19.

Ezek. 41. 17. 18.

But heere I look to haue obiected these two reasons against me: the one for the defence of the original, the other for the present estate of them: namly, that many of these superstitions I speake of, were invēted long after *England* receaued the faith, and therfore the original of these churches could not be so euil: the other, that now (thankes be to God) they are quite purged of all these idols in the walles and windowes, & vsed to the pure worship of God; therfore I doe not wel so to write of them in this estate.

To the first reason (but that I loue not to raue in the apocrypha writings as they do with the papistes, & therfore neuer bring their cōtroverlies to end) I could shew most of these idolatrous shapes and customes, to haue been very ancient, & in deed by al likelihood, euē frō yᵉ first building of these synagogues, & therfore yt skilleth not to inquire whether all these idolatries were invented at the first bringing of their faith into *England*; seing yt is manifest that most of these churches were built many yeres after. For (as hath beene said) they at the first contented themselues with such temples as they ere while worshipped their idols in: so that they that wil obiect vnto me some few of their temples built in a round forme, must both be sure that they were not built by heathens, and that al these romish relikes of the Churchyard, porch, hallowed belles, font, images in the walles and windowes &c. were added since the building therof: And this I suppose wil be hard for them to doe. The papistes can prescribe a long time for their images and manie other thinges; yet all this if they could doe, vvhat vvere these few vnto all the other so manie thowsandes as vve see to carrie these idolatrous shapes euen from the verie foundation, vvhich vve know, and vvith our eies haue seene thus defiled vvith idols and odolatrie? so that yt shalbe needles for them to trouble themselues vvith things farther off, vvhen these things stil remaine

in this ſhape before our eies.

And this alſo may anſwere their ſecond allegation, where they alledg them now to be quite purged of all the former Idols & idolatrie wherwith they were defiled. How then doe they ſtill ſtand in their old idolatrous ſhapes, with their auncient appurtinances, with their Courts, cells, iſles, chancel, belles &c. Can theſe remaine, & al idolatrous ſhapes and relickes be purged from them? which are ſo inſeperably inherent vnto the whole building, as yt can neuer be clenſed of this fretting leproſie, vntil yt be deſolate, layd on heapes, as their yonger ſiſters', the Abbaies & Monaſteries are.

We ſee how ſodainly euen in few daies they may be repleniſhed and garniſhed with all their idols againe. We had a late proofe therof in Q. Maries time, which is not yet taken out of the common peoples mindes; who in doubt of the like hereafter, partly vpō ſuperſtition, but generally becauſe they would not be at the like charge to buye new, haue reſerued the old relikes ſtill: ſome of them ſtanding vp in their Church windowes, others kept in their cheſtes & veſteries; yea ſundry of them are ſtill in vſe: as their belles, font, organes, copes, ſurplices, the couering cloth of the altar &c. vvhich way can theſe be purged, ſo lōg as thy remaine in this ſhape. Their whole Church alſo, is yt not ſtill a fit ſhrine to receaue all the reſt? vvhat letteth that they might not be ſet vp againe (if the Idols were in readines) in one hower? ſeing their very roomths ſtill remayne as they left them, and want but a litle ſweeping: ſo that euerie Sainct may know & take his old place againe. And as yt ſtandeth with the whole frame of their Church walles, windowes, and implementes: ſo ſtandeth yt in like maner with the whole miniſterie of this Church, from the higheſt biſhop to the loweſt prieſt, curate, preachet, or half prieſt. They may all together within the ſpace of one howre, with a litle changing of their copye, ſerue againe in their ould roomths which they held in the church of Rome, to which this miniſterie of theirs a great deale better fitteth then vnto the Church of CHRIST, which can beare no ſuch adulterate & antichriſtiā miniſterie.

Well then you ſee what good reformation they haue made, & how throughly they haue purged their Churches of poperie & idolatrie, & that not only ſpiritual idolatry (as in their worſhip & adminiſtration aboue hath beene ſhewed) but euē this groſſe material idolatrie, which cleaueth to the whole frame and euerie part of thoſe their Churches both within and without, from the verie foundation to the couering ſtone therof. So that now they muſt be driuen either abſolutely to inſtifie theſe their cathedral & pariſh Churches in this forme, with theſe appurtenances, furniture & vſe, by the word of God; or els we may reſolutly by the ſame word deteſt them as abhominable Idols; ſuch as by the law of God are deuote to vtter deſtruction, both the altars *Exod.* 34.13. the very places *Deut.* 12.2. and the gold of them *Deut.* 7.25. In ſuch deteſtatiō ought idolatrie to be amongſt all Gods ſeruantes, as their eie ought not to ſpare or couet that which the Lord reiecteth and deteſteth.

testeth. Thus the godly kings of Iuda, *Asa, Iehoshaphat, Ezekiah, Ioshiah,* destroied all the high places, altars, groues, which were erected in Iuda & Israel contrarie to the law of God. 2 *Chrō.* 17. 6 2 *Chron.* 29 2 *Chron.* 3.

But here yt will be said peraduenture, that these iudicial lawes were only made but for the Iewes cōmon welth, and we now vnder CHRIST are not bound vnto them. Let such men know, that with as litle sinne & as great reason they may say, ye moral lawes of God (as we cal them) were likewise giuen only to the Iewes, and that we now vnder CHRIST are not bound to them. For he that sayd *thou shalt haue no other Gods before my face, & thou shalt not make vnto they self any grauen image* hath likewise said: Thou shalt vtterlie deface and destroie all these synagogues & places where such idols haue beene set vp & worshipped. Who seeth not that this law hath relation vnto, and dependeth vpon the other? and is that temporal iudgment vvhich God hath set downe, & will haue man execute for the breach of the other. And sure he that will alter or abrogate the one, may by as good warrant alter or abrogate the other. To my seeming, none could better set downe the penalty for transgressing of his law, then he that gaue his law: vnlesse now in this learned age some proue vviser then God, & set downe more iust iudgmentes then he. In the rest I hope no man wil take these cōmandementes concerning idolatrie to be ceremonial or temporal, or that CHRIST then hath abrogate or taken these away from any, either Iew or Gentile.

But now (vvith one consent) they vvil all plead yt lawful, to conuert these idoll places & furniture to the seruice of God: and this they will confirme vvith the authoritie of AVGVSTINE, CALVINE & many other vvriters; as also by the practise of CONSTANTINVS the Bishop of *Alexandria*, & al the Churches of EVROPA at this day: how they from time to time, still haue vsed those Temples & places to the true vvorship of God; vvhich the heathen, the heretickes, and papistes haue before prophaned & abused to their idoll & false vvorship.

To these I answere, that they are all but men, but if they were so many Angels they could not counteruaile the authoritie of one of these lawes of God & places of scripture alledged: which shew euidently, y^t^ God hath such idol places & al their furniture in such detestation, that he hath commanded the magistrate vtterly to race & deface them. So far is yt that God will be vvorshipped in them, that he vvill not haue them so much as reserued, least they defile the land & draw vs to idolatrie: as by experience they lately haue seene in Q. MARIES time, and vve now vvith griefe behould amongst themselues. And I nerly let them make vnto their selues what pretences they can best deuise of this & that holines or end, God seeth their heartes, how they loue the creature more then the Creator; how with the hipocrite SAVL they spare the fat vvare of AMALEK, the execrable thing, to sacrifice, to worship God withall. God abhorreth these thinges, he vvill not be worshipped vvith them: and therfore they in reseruing them, not only cōdemne God of iniustice & follie (that belike considered not, that these

Though this Booke could not by the Author be cō tected or reuised, yet he si nified his minde doubtful, not changed in this point Namely, that though the Synagogs being dedicate to idolatry & defiled vvit Idols, ought therfore to b plucked dovvne, yet n vvith such detestation to b vtterly destroyed, as these dols vvhich had vvorsh gyuen vnto them, but th the idolatrous shapes bein vtterly abolished, the stuff of these Synagogs, as th stone, tymber, leade, yrō &c may be conuerted to ciuil and honest vses, as the goo creature of God, as meat offred to Idols &c.

 thinges

things might be ſanctifiedly vſed to his vvorſhip) but thruſt vpon God ſuch abhominatiõs as he deteſteth, & with them they wil worſhip him whether he will or no. But they ſhal one day know the price of tranſgreſſion; and that obedience is better then ſacrifice, & that rebellion is as the ſinne of witchcraft, and tranſgreſſion as wickednes & idolatrie.

But now D. R. to fortifie and back theſe authors, bringeth alſo this reaſon out of Mr. CALVINE: THAT THE vſe of many things is pure whoſe original is impure. As for example; yt is lawful to ſweare, though the beginning & occaſion of othes was by reaſon of mans ſinne, who is apt to lie, to deceaue, or not to credit ech others ſimple word &c. To this example, this in a word: I ſee not why I ſhould be of Mr. CALVINS mind touching the original of othes. For the like he might ſay of prair, of the writte word of God, yea of CHRIST himſelf, the ſacraments, & al holy exerciſes of this life. If man were not in ſinne he need not pray, if he were not wrapped in ignorance, he need not the word &c. But ſhal I conclude herevpon, that the originall of theſe holy things is impure; ſure that were vncleane doctrine. Theſe things no doubt are before all beginnings moſt holy: layd vp with God in the bozome of CHRIST from whẽce they ſpring vnto vs, & are deriued by vs through the holy Ghoſt to help our infirmities, to inſtruct our ignorance, & to confirme & aſſure our heartes. Yea euẽ amongſt our ſelues an othe for confirmation is an end of ſtrife, giuen to our infirmities that cannot ſee things abſent or ſecret thinges, as God doth. And therfore is his holy name which ſeeth all things, reuerently taken for confirmation, & not as yt is publikly vſed in the Church of England. So then an othe hath not the original from man, but from God himſelf who is the author of othes. Neither is an othe giuen to the ſinne of any (for ſo ſhould the name of God be highly prophaned and abuſed) but yt is giuen to the infirmities of all; that of things vncertaine, vnknowne and doubtful vnto vs, vve might reſt in that truth which is confirmed vnto vs in the name of the moſt high God &c. vve may very well put difference betwixt our infirmities and our ſinnes: CHRIST took our infirmities yet without ſinne;

Exod. 22.11. *Num.* 5.19. *Heb.* 6.16. *Gen.* 12.2. & 15.18. & 17.4. & 22.16.17.

And now not any longer inſiſting vpõ the doctrine of SOME his antecedent, I denie his Argument at once: That becauſe the vſe of many thinges whoſe original is impure, may be pure: therfore theſe idol places and temples may be vſed to the worſhip of God. He ſeeth the lawes of God flat to the contrarie, which alloweth them no vſe at al either ciuil or eccleſiaſticall of ſuch idolatrous places.

But he proueth yt thus. The *Madianites* were groſſe idolaters; but the *Iſraelites* hauing vanquiſhed them, offred of their ſpoiles vnto the Lord &c. *Numb.* 31. therfor theſe idol Temples & places & idolatrous trumperie, may be reſerued & vſed in the worſhip of God.

I muſt ſtill denie his Argument. Firſt he hath not heere proued, that this gold of the Midianites was either in any idolatrous formes, or had beene dedicate to Idols; & therfore from this place can conclude nothing,

thing. It is easie to put difference betwixt the substance of Idolaters, as gold, siluer, oxen, sheep, cattell: & their Idols, & idol places. The one the captaynes of this host of the Israelites offred vnto the Lord, for the sinne they had cõmitted in this war in sparing the *Midianitish women*, euẽ the iewels of gold, bracelets, chaines, rings, eare rings, ornaments of legges (as the text recordeth) & the Lord accepted them. But these I trow he cannot call idols or idolatrous iewels, though they were the iewels of idolaters. The difference is great & easily put betwixt these. The landes, goodes, cattel, of idolaters, we may purchase, inherite, vse & inioy: their idols, euen of the most pretious mettals, we are to detest & destroie. Yet euen here in this example, they were commanded to purge all that might goe through the fire, by the fire & with the water of purification; & all other their vtilences which they got in that war, to be purged with water *vers.* 21. *&c.*

Num. 31. 49 *&c.*

vers. 23.

But now that second bullock which GEDEON offred, is thought and alledged to haue belonged to BAAL, & brought for an instãce to proue that things deuote to idols may be vsed to the worship of God. To this if yt were admitted that this bullok had belõged to BAAL (which notwithstanding I see not how yt may be proued by the text) I answere, yt one particular example doth not take away a general law: Againe, that GIDEON did nothing but by the expresse cõmandement of God. So yt they which will inforce this example against these lawes, may as wel vse yt against the law of the altar, of the *Place* vvhere to sacrifice, of the *Priests* vvhich ought to offer them: all vvhich vvere by GIDEON much more apparantly to our seeming broken, then this law, vvhich in deed I cannot see that he brake yt at all. Further by his example priuate mẽ might intrude into the magistrates office to destroie idolatrous places &c. vvhich is vnlawful.

Iudg. 6. 25. *&c.*

Yet Mr. SOME thinking to make the matter more sure bringeth *Corah* his censors for proof: because of thẽ vvere made plates for a couering for the altar. But see how the further he goeth, the more he stil mistaketh ye matter. For these censors of *Corach* & his companie, vvere neuer offred to any idols, or vsed to any idolatrie; but are by the testimonie of the holy Ghost pronounced holy *Numb.* 16. 37. and therfore nothing fit his turne.

Many other diuine reasons he hath to proue this matter, yt ye churches which idolaters built, the landes which they gaue vnto ye maintenance of their popish ministerie, as arch-BBs. L. BB. parish priestes, parsons, vickars &c. and also to the collegiate priestes, as Deanes, Prebends, Cannons, singing men &c. ought now to be conuerted to the maintenance of these persons & collegiate priestes their successors: and (as I heare) he hath gotten himself into one of these colledges, & hath for his good seruice vnto BAAL and against CHRIST, obteined IVDAS his roomth (I meane not concerning his Apostles but his deacons office) to carry the bag, & rob the poore.

Wel howsoeuer that matter standeth with him, I am sure this his reason of

ſon of *Floraes* legacie vnto the *theatre* of Rome to maintaine ſtage plaies, where wicked & filthy perſons might meete, deſerueth no ſuch recõpence. *Flora* (ſaith he) was an harlot in Rome & verie welthy: ſhe gaue very much for the erection and continuance of a yearly ſpectacle in Rome. By reaſon of groſſe inconueniences, that abſurd ſhew was aboliſhed. But *Floraes* legacie was conuerted to the vſe & benefite of that common welth.

And what of all this Mr. SOME? Therfore may ſuch thinges as haue beene dedicate by idolatours, vnto their idol ſeruice and the maintenance of their idol miniſtery, be now cõuerted to the worſhip of God, & to the maintenãce of the miniſtery of CHRIST? It is already ſhewed that God will not be vvorſhipped vvith ſuch idolatrous ſtuffe: and aboue in the handling the tithes & gleabes of the church of England, that CHRIST hath in his Teſtament ſet downe an other kind of maintenance for the miniſterie of the Goſpell then ſuch popiſh legacies. But vvhat ſequele is in this? *Floraes* legacie vvas conuerted to a better vſe, therfore thinges offred by idolaters to idolatrie may now be conuerted to the vvorſhip of God &c. you ſee there is a barre in the way, the expreſſe lawes of God to the contrarie. Sure yt is doubtfull theſe profane fables and friuolous reaſons would coſt you a laughing at, if you lighted into ſome of theſe new pleaſant *Diuines* handling: ſaue that in deed this ſubiect is as a red whote yron, that would burne their fingers; and therfore they wil either let yt alone, or with you help to quench yt.

But now let me come to that doctorly diſtinction of yours, wherwith you moſt learnedly decide, & iudicially cõclude yᵉ whole point. Theſe founders (ſay you) theſe idolaters erred not *in genere* but *in ſpecie*. Not in the general, in that they gaue lands to Colledges for Gods ſeruice; but in the particuler they erred, in that they gaue yt to the celebration of the maſſe, which they tooke to be Gods ſeruice.

How ſhall poore ſimple Chriſtians that know not this diepe learning, arriue to this high diuinitie, to make one & the ſelf ſame action good & euil by logick. We know not through this diuiuitie of yours, whether we ſhould approue or condemne this actiõ of giuing landes to theſe colledges, to ſerue God after the popiſh maner. For if we cõdempne yt as a maintenance of idolatrie, then ſtraight he telleth vs that yt was giuẽ to the ſeruice of God *in genere*. wherby what he ſhould meane I cannot coniecture, except he meane either in name and outward pretence, or els peraduenture in inward intent, that they gaue of a good mind to aduance Gods worſhip, though the preſent worſhip to which they gaue yt was idolatrous & vngodly.

To the firſt ſenſe; I find that al idolators haue alwaies made profeſſion of the worſhip of God. So AARON when he had made the Calfe, proclaimed ſaying: to morrowe ſhal be the holy day of the Lord: ſo the harlot ſaid ſhe had peace offrings: the falſe Church maketh pretence to worſhip CHRIST, to preach the Goſpell &c. therfore the pre-

tence

tence of *cultus Dei* cannot iuſtifie their action either *in Genere* or in *Specie*. We are taught by the Apoſtle 1 *Cor.*10.20. that whatſoeuer ye idolaters offer, they offer vnto deuils & not vnto God. This doctrine Moſes taught before him *Leuit.*17.7. where hauing reſtrained all offringes, to be brought to the dore of the tabernacle of the congregatiō, vnto the prieſt &c. cōcludeth on this māner *And they ſhal no more offer their* offrings vnto deuils, after whome they haue gone a whoring. &c. ſhewing there, that all ſacrifices offred els where, then in the place apointed of God, by any other thē by Godes lawful miniſters, were an abhominatiō to the Lord, not offred to God but to deuils. This alſo apeareth *Deut.*32.15.16.17. *&c.*2. *Chron.*11.15. wherupon we may conclude, that no outward pretence can iuſtifie an euil action, or make yt good *in Genere*: as for inward intentes, they can nō way iuſtifie outward tranſgreſſion; for then who ſhould be found or iudged culpable?

But in the particuler he granteth they erred; in that they tooke the popiſh maſſe for Gods ſeruice, & gaue their lādes for the maintenāce & the celebratiō therof. It is wel yet y^t this is ſound an error (though yt be a verie faint tearme for ſuch high ſacriledge) Let vs then ſee in a word what kind of error yt is, that the actiō may therby be diſcerned & iudged. Is not this maſſe a moſt blaſphemous & execrable Idol, in that yt is affirmed to be the verie body & fleſh of *Chriſt*, & ſo is adored? Is yt not an opē and vtter denijng of both the natures of *Chriſt*? his humanitie, in that they make that his body to be in many thowſād places at one inſtant, in that they make yt now patible, māducable, to be digeſted & caſt out &c. his deity, in that they pluck him frō the right hand of maieſtie, & now caſt him into moſt filthy places by degeſtiō, in that they offer him vp againe, coniure & ſacrifice him againe, & ſeperate his deity frō his humanitie, both frō his glorie: and is this with ꝺ *ſome* but an error, and that in *Specie*? I can tel him, a litle of this leauē, will make ſowre the whole lump. And if he himſelf were not ſōwhat tainted with this, he would neuer for ſhame of the world cal this *cultus Dei*, or ſay that they which gaue their landes to this purpoſe, gaue them to the worſhip of God, & erred not *in Genere*.

But yet a word or two for the further explanation of this doctors deep diuinitie. Be yt they gaue their landes *ad miſſæ celebrationem* to the celebration of the maſſe, and to theſe colledges to that end were they giuen: which neceſſarily preſuppoſeth (if we had no other proof) that they were ſuch ſacrificing prieſtes as vſed to ſay maſſe, a colledg of theſe Sodomites, thoſe Locuſtes. Now then they erred in ſomwhat more, then in giuing to that falſe worſhip, in that they gaue to the maintenance of theſe idle bellies, theſe caterpillers, ſuch an vngodly ſociete & fraternitie. And now, ſeing the ſame colleges & dennes remaine & conſiſt of the ſame wicked idle prieſtes & their aſſociates, in the ſame manner that they thē did, only the latine maſſe remoued (& that in what mannner, apeareth by that which hath beene aboue ſaid concerning their ſeruice booke) how now can theſe colledges be ſaid

*Reuel.*9.3. *Ezek.*8.16.

reformed,or theſe grauntes lawful:when the parties to whome ſuch grauntes are made,are by all lawes,both Gods & mans,vncapable of them,yea not to liue or be ſuffred in a Chriſtian cõmõ welth. And the Prince hath as good right to aboliſh theſe,as her aunceſtor hath their brethren the Monkes & Freeres,and to aſſume their landes into her handes,& employ them vnto the benefite of the common welth: but vtterly in like maner to diſſolue theſe idle colleges and to deſolate theſe idol ſynagogues, that(as yt is ſaid by the prophet) the rauens & owles may make their neſtes there,as they doe in the other.

Eſay.34.

But heere peraduẽture yt wilbe interiected, that theſe ſynagogues may be purged,or (as our learned prieſts ſay)reformed, & ſo ſtil vſed to the worſhip of God;ſeing al thinges are now made cleane vnto vs through the word of God & praier.

Act.15.20. Leuit.14. &c.

Vnto this I ſay:that idols cãot be clenſed with the blood of *Chriſt*, neither by his word which vtterly condemneth thẽ,as oft hath beene ſaid.Againe the idolatrous ſhape ſo cleaueth to euerie ſtone, as yt by no meanes cã be ſeuered frõ them whiles there is a ſtone left ſtãding vpõ a ſtone. So that neither they can be vſed to the worſhip of God, nor we haue any ciuil vſe of thẽ,ſeing they are execiable & deuote to deſtruction:ſo that they that vſe ſuch execrable & vncleane thinges, cãnot be cleane,but muſt needs be defiled with the filthines of theſe idols.And heerin either the ignorãce or wretchednes of theſe prieſtes appeareth,which thus plead for *Baal* & his Temples,vnder colour of reformation: which you ſee appeareth to be no other thing, then to ſeeke to repaire & daube that muddy wall (which the Lord ſo often commandeth to be vtterly deſtroied)for their belly, that their portiõ may be made fat therby.

But yt may be heere obiected,y^t an Idol is nothing,and y^t the worſhip of God is now ſpiritual & free in al places. Though the Idol in reſpect of the inventors be ſaid to be nothing,becauſe of the vanitie of the invention of man;yet in reſpect of the thinges offred & abuſed to the ſame,the Apoſtle teacheth that ſuch thinges are offred to deuils,& that they which haue any fellowſhip in theſe actiõs, haue fellowſhip with deuils. Now further,the ſpiritual worſhip of God doth not take away the cõmãdements againſt groſſe idolatrie ;neither the freedome which *Chriſt* hath giuẽ to worſhip him in al places,doth giue leaue to reſerue theſe execrable idols,or to worſhip him in ſuch places: For by that reaſon,we might as well goe to the falſe Church to ye popiſh ſynagogues,or turkiſh aſſẽblies: but y^t we know in a Chriſtiã to be an vtter apoſtacce from God:God vvill not be vvorſhipped in ſuch places. Wel yet though they may not be vſed to ye worſhip of God,yet vvhy may they not be converted to ciuil vſes,as wel as the land and dwelling houſes of theſe prieſtes ; ſeing yt is lawful for vs to buy,or to eate fleſh offred to idols.

1.Cor.10. 19.20.

It vvere reaſon ynough for me to alledg & reſt in the vvord & wiſdome of God,vvhich hath cõmãded theſe idol ſynagagues & places

which

which haue beene erected & vſed to idolatrie and falſe worſhip, to be vtterly raſed & deſtroied. Yet reſerued he the goodes & landes of the idolators to ciuil vſes &c. So me thinks there may be great reaſon rendred, & difference put betwixt ſuch creatures as are giuen to idolators to ciuill vſes (I ſay not here ciuil endes) for albeit the end of the giuer be to the maintenance of idolatrie, yet the *Donees* cannot ſo vſe them, but only to ciuil vſes; as houſes to dwell in, landes to til &c. And thoſe creatures which are wholy ſeperate from all ciuil vſe and conſecrate to idolatrie, as theſe idol ſynagogues & al their implements & furniture. The one we ſee though they haue beene defiled with idolatrie as in reſpect of the end & owners; yet thoſe abuſes taken away, the things remaine cleane & of free vſe, the other are both accurſed by Gods owne mouth, deuote to deſtruction &c. and therfore can neither be clenſed nor reſerued. The Lord will not haue any part of the damned thing cleaue vnto our hand, neither to reſerue the gold & ſiluer therof, leaſt we be inſnared therwith; for yt is an abhomination before the Lord, neither may we bring abhomination vnto our houſe, leſt we be accurſed like vnto yt: but we are commanded vtterly to abhor yt, and count yt moſt abhominable, for yt is accurſed. Now then, if the moſt pretious mettals be forbidden; the baſer, as yron, lead, ſtone much more, and that with ſuch vehemencie both with threates and promiſes; how great is their danger and ſinne both prieſtes and people, which ſpare that which God commandeth to be deſtroied, which couet that which God accurſeth? what then in the end ſhall this Doctor get by his Deanrie? theſe BBs. and prieſtes by their promotions and fat liuing? Yf God be true of his word, there is a fearful reckoning remaineth them; and not only them, but the whole land which is defiled with, & ſuffreth ſuch abhominations.

Deut.13.17. *Deut.7.25.* *26.* *Pſal.11.6.*

But here pollicie maketh an other pollitike doubt: how theſe collegiate prieſtes and parſons ſhould doe for liuinges, and the people for places to aſſemble in, if theſe landes ſhould be taken away, if the idolatrous temples ſhould be puld downe. As to the firſt part ſuch vnchriſtian colledges as theſe dennes of thieues & idle bellies are, ought to be diſſolued; they depoſed from their prieſthood, & turned to ſome more honeſt trade of liuing in the cõmon welth: and ſo is this doubt ſoone at an end; when their antichriſtian miniſterie ceaſeth and vngodly fraternities are diſſolued, then there need not any longer landes for the maintenance of ſuch abbay lubbers, and of ſuch locuſtes.

As for the true miniſtrie of CHRIST, they look for no ſuch lordly & ſetled prouiſion, they depend vpon the prouidence & bleſſing of God, vpon that flock vnto which they adminiſter. They are content in the greateſt plentie with ſufficiencie to neceſſarie food & raimẽt for them & their families, as wiues, & children. And of this alſo they are neither their owne caruers nor iudges, but yt is adminiſtred vnto them from time to time by the Church to which they ſerue & attend, as need re-

quireth, and their present abilitie affordeth; vvhich most vvillingly make their ministers partakers with them euen of all their goodes, according to their need, & the others power.

Now for places to assemble in: they haue litle loue to the Gospell vvhich build themselues such stately seeled houses, & allow not to the people of God a house to assemble & worship God in. There were synagogues built in Iudea & Israel after the high places were destroied. Great were our blame, if we should suffer the idolaters so far to exceed & condemne vs, which haue built such magnificēt & sumptuous ædifices to their idols; and vve not afford a poore simple house to the Lord IESVS CHRIST, vvho now requireth not such sumptuous Temples, his true Temple being the soules & bodies of his chosen. But I doubt, this worldly pollicie vvhich hath so long borne the sway & ruled religiō, vvil neuer in this world yeild her self prostrate as an hūble handmaid, to take lawes at God, & suffer him to order & gouerne all things by his word: I doubt in this last age of the world, there are too many false Prophets abrode, which are gone forth vnto the Kinges of the earth, rather to draw thē into battel against CHRIST & his Saintes, thē to bring CHRIST so generally & absolutely into their kingdomes.

Reuel 16.13. 14.

Yet now if I be asked vvho ought to abolish this idolatrie, to destroy these synagogues, to dissolue these fraternities, & to depose these antichristian priestes: To that I answere, the Prince, or state; and that yt belongeth not to any priuate men: For we see they were set vp & remained in Israel & Iuda, vntill God raised vp godly Princes to pluck them downe & destroy them: yea yt were an intrusiō into the magistrats office & seate, for any priuate man so far to intermeddle.

But hence then yt will peraduenture be collected; that seing the Prince suffreth them, & yt is not in any priuat mans power to redresse these mischeifes, therfore priuate men ought likewise to frequent the same idol places & priestes (though with grief of heart) vntill God incline the Prince to remoue these abuses.

I am loth in this place to meddle with yᵉ priestes allegatiōs, for their perfidy & idolatrie; which vse this reason vvith some more colours & faces among many other thervnto. Mine answere here is, that this Argument followeth not: It is one thing to abolish publike euils, and an other to abstaine from publike euils: only the Magistrate may pull downe the publike monuments of idolatrie; yet euerie priuate Christian both may, and vpon paine of damnation ought to refaine from publike idolatry, or from any thing which is euil in Gods eies, though yt be allowed & cōmanded by all the Princes of the world. The godly Iewes & Israelites, though they could not pull downe the idolatrous places, yet refrayned them; as is aboue declared.

Exod. 20.3. Ezek. 9.4. Hos. 4.15. 1 Iob. 5.21. Reuel 14.4.

So that King ASA his example, which is brought by the Priestes to couler and tollerate their idolatrie, will not help this matter, or serue their turne. King ASA (say they) though he plucked downe al the Altars built vnto strange Gods &c. yet suffred yᵉ high places which were

built

built to the God of heauen, to ſtand; and was commended of the holy Ghoſt to haue had his heart vpright &c. Therfore the Prince may ſuffer theſe ſynagogues which were likewiſe built to ye true God (though otherwiſe abuſed to idolatrie) & the people frequent them, the idolatrie being remoued.

I hope they will not ſay, that king ASA either did well or was commended for leauing thoſe high places ſtanding, which were expreſly forbidden by the law in many places, and afterward pulled downe by his ſome IEHOSAPHAT. Neither yet can they proue that either ASA, or any godly Iew repaired vnto them, or offred there ſacrifices there, for that had beene expreſly againſt the law of God. So that yt nothing maketh either for the ſuffring of theſe idoll ſynagogues, much leſſe for ye worſhipping in the ſame; which can no way be purged of idolatrie & ſuperſtition wherwith they are now fraught and highly placed in the peoples mindes, vntill they be plucked downe & defaced before their eies. yet euen in theſe abhominable ſties are not the beſt ſort and the moſt learned of the pteachers aſhamed to execute their miniſterie, and to call the people vnto them to the open breach of Gods lawes, the feeding & nourithing the prophane & ignorant people in their old forceconceaued ſuperſtitious opinion they hold of them; thinking neither the ſermons nor ſacraments any where els ſo holy, as they are in theſe hallowed dedicate Churches & Chappels: and to the no ſmal offence, & wounding the heartes of al that haue any knowledg of God amõgſt them, which can no where els come by their ſermons & miniſtery, but in theſe forbidden idolatrous accurſed places.

2 *Chron.* 17. 6.

Deut. 16. 21. 22.

Read. Iſa. 27. 9.

Iſa. 30. 22.

AND NOVV THE publike worſhip of the Church of England being thus far diſcouered; me thinkes yt due time, & moſt fit to examine the publike preaching of the Goſpell in the ſaid Church: ſeing y^t^ therwith, as with a goodly embroidered couerlet & fine ſheets of *Egipt* they couer *Iezabels* bed, & hide al their fornications: ſeing therwith, as with a ſweet whiſtle they allure, as with a charme they retayne their auditoty: ſeing therwith, as with an angle they take vp al, & catch yt in their net, and gather yt in their yarne, wherof they reioice and are glad; therfore they ſacrifice vnto their nets & burne incenſe vnto their yarne, becauſe by them their portion is made fat, and their meate plenteous. But theſe counterfait ornaments being brought to the trial of Gods word, they will ſtraight apeare but whoriſh ſkarfes to couer her ſhame & filthines; & not thoſe goodly broidred couerings, wherwith the true tabernacle is adorned. Theſe ſtales being diſcloſed, I hope they ſhall in vaine baite their hookes & ſpread their nets for the birdes that are on wing, & through the mercie of God eſpie their grinnes: ſo that from henceforth theſe Babiloniſh marchantmẽ ſhalbe driuen to waile and lament, becauſe no man buyeth their ware any more. And ſure, if the Prophet *Ieremie* in his time were ſo vehemently affected with

Pron. 7. 16. *Reuel.* 2. 20.

Heze. 9. 8. *Habak.* 1. 15. 16.

Iſa. 47. 3. *Ezek.* 16. 39. *Nah.* 3. 5. 6.

Reuel. 18. 11.

Iere. 23.

griefe, that his bowels within him ſwelled, his bones ſhooke, and his heart for ſorrow & feare euē brake, to behold the ſinnes of ye Prophets which drew al the land into tranſgreſſion, & held them in the wrath of God &c. What would he, or what ought we in theſe our daies to do? who find not only all the markes of falſe Prophets which are recorded in the ſcriptures vpon them, but euen Satans vttermoſt deceites & effectual deluſions amongſt them, ſuborning & tranſforming them, as if they were miniſters of righteouſnes, taking vnto them the names & titles of CHRISTS miniſters, preachers of the Goſpel, ſeekers of reformation &c. wherby he deceaueth the world, draweth them into moſt heinous ſinnes & high profanation of Gods name, which can no other way be reformed or purged, but by the vtter diſſolution of the whole frame, whē this whole world ſhall be cōſumed with fire, vnto ye which day yt haſtneth & is reſerued. And ſure euen hereby we may aſſuredly know, that we are fallen into the laſt times, inaſmuch as in this cleare light of the Goſpell (wherby the whore of *Babilon* is not only deſcried, but cōſumed & burnt as yt were by fire) yet theſe deceitful workmen not only build their owne timber and ſtubble deuiſes, but moſt highly profane that heauenly frame & gracious gouernement of CHRIST, in ſeeking to bring yt in, & to plant yt ouer & amongſt their cōfuſe prophane multitudes, in theſe their Babiloniſh pariſh aſſemblies. Yet no doubt, yt God that reuealed & ſhewed in the heauen openly, the Temple of the tabernacle of teſtimonie, wil gather in, build, & preſerue his elect in the ſame, euē as he did *Noah* & his family in the Arke in the day of the flood.

2 *Cor.* 11. 13. 14. 15. *Mark.* 13. 22 2 *Theſſ.* 2. 9. 10. 2 *Pet.* 2. 2 *Pet.* 3.

BVT TO RETVRNE to our preſent purpoſe, which is to ſhew after what maner theſe miniſters of the Church of England preach the Goſpel. Here muſt be remembred after what order they ſtand prieſtes, how they entred, what they vowed by othe at their entrāce, what kind of office they are entred vnto; likewiſe vnto what maner of people, and how they execute theſe their offices; not heere to ſpeake of their maner of cōming by them. Yt hath beene aboue declared, how al the miniſterie of the Church of England is deriued from & held of theſe antichriſtian BBs. by the tenure of homage & fealtie at the leaſt, if not of *Villenage*. So yt ſuch of them as acknowledg the BBs. to be antichriſtian, do together with the ſame ſword & blow cut off al ye miniſtery ſpringing & proceeding frō their apoſtatical chaire, there is no fence or ward to ſaue them. It hath beene declared likewiſe, how at the receauing this miniſterie, they ſolemnly vpon their knees (by othe) vowed their canonicall obedience to theſe BBs & their ſubſtitutes their orders and decrees; and this not only to the obſeruation of the thinges that are or ſhalbe by theſe their Lordes & *Superintendents* cōmanded them, but likewiſe by the ſame to be diſciplined, cenſured & chaſticed for anie thing offenſiue vnto them, which in their miniſterie they ſhal do or ſay, whither by *Mulct, Suſpenſion, depoſition*, or priſon. Furthermore, from them they

fetch

fetch their licence to preach, with their lawes of ſtint, limitation, and præſcription, when to preach, what to preach, where and how long to preach; but eſpecially by publike doctrine not to ſpeake againſt any thing by publike authoritie inioined, or by the ſame authoritie hereafter to be inioyned; as alſo, to exhort their pariſhioners vnto the due obedience & obſeruation of ſuch iniunctions.

And that this be faithfully performed, their Lords the BBs. haue not only the othes of the prieſtes, to obſerue &c. and of the Churchwardens and ſidemen, to preſent the defaltes therof; but their ſeuerall deputies & officers, as *Archdeacons, Chancelors, Commiſſaries*, to keep their courts & ſcenes to ſee theſe things obſerued & puniſh ye offending; to which ſubſtitutes & courts they are al attendant & accomptable.

Their ordinarie offices which they execute are parſons or vickars, not heere to ſpeake of the collegiate prieſtes, who may & do exerciſe al the offices of their Church in their owne perſon: for one man may be a perſon or paſtor a Doctor & a Deane or Deacon; take D.R.S. for example.

As for ſuch as terme themſelues miniſters or preachers, they are but mercenarie men to helpe an other in his office, as the *non reſidents*, plurified parſons, or dumb miniſters: they haue a rouing miniſterie, without either certaine office or place. As for their name of teacher, which they coũterfait & vſurpe vnto themſelues to hide their wretchednes, and to purchaſe eſtimatiõ with the people: yt is knowne their Church of England, nor yet her mother of Rome hath no ſuch office, other then their popiſh vniuerſitie Doctors, who haue yt as an addition of honour, & not of office; which name you ſee they hold together with & far aboue their office of a Parſon. But euen theſe rouing miniſters & mercenarie preachers, fetch their miniſterie and licence to preach from the chaire of their Lord Biſhop, vpon the ſame conditions and couenant that the other, yea and execute their charges when they are hired, after y^e^ ſame maner, both in ſaing their ſeruice inioyned the &c. & in making their apparãce & accõpt at y^e^ ſcenes & courts aboue ſaid.

Yf ſome of them heere take exceptiõ vnto this, & alledg particular inſtances to the contrarie, who neither read the ſeruice booke nor yet come at the BBs. courtes; let theſe men be more neerly obſerued, and you ſhall find theſe but meere deluſions and iugglings to bleare the eies of the ſimple. For mark theſe men, and I warrant you this booke muſt go before or after their ſermons, and be read either by ſome reading prieſt, or els by the roring bulles of their cathedral Church: for there is no Church or publike Chappell in England, but is bound vnto this booke, and theſe well conſcienced how learned ſoeuer, make no ſcruple to ſecond this booke with their ſermons by 30 yeres together (if they haue beene prieſtes ſo long) & ſtand miniſters to this people in this idolatrie, idolatrous places, ſodomitiſh & monkiſh colledges &c. Is not this all one as if themſelues vſed or read the booke & ſung with them for companie, ſeing they both ioine with them in

praier

praier, ſtand a miniſter vnto them in theſe places & eſtate: yea and (by their leaues) the wiſeſt of them doe both adminiſter & receaue the ſacramẽtes after the order of this booke, together with theſe people &c.

And in that they make not continual apparance vnto their Scenes & courts; yt is by ſome peculiar priuiledge grãted by the arch-Biſh. vnto ſome great man or other, or els by ſome eſpecial prerogatiue from the Prince: both with this intendement alwaies, that they do nothing cõtrarie or preiudiciall vnto the publike courſe and proceedinges of the land; for if they doe, there is no priuiledge or prerogatiue can defend them from their arch L. Biſhop: his letters miſſiue & meſſengers will ſoone be with them, they muſt anſwere y. matter before his Highnes, and that with due homage & ſubmiſſion, or els they know the price of
Reuel 13.17 yt &c. And is not this all one in effect as if they made their monethly
Reuel 14.9. apparance vnto their ordinaries ſubſtitutes, when we ſee they haue the opẽ marke of the Beaſt in their licence, priuiledg &c. and muſt preach after the ſame preſcriptiõ that other prieſtes do &c. And when we ſee
Reuel 13.13. they do their homage in open court vnto the archbeaſt vpon his ſum-
14.& 16. mons? may I not then iuſtly conclude, that all the Prieſtes of England
13. haue a falſe & antichriſtian miniſterie vpon them, exerciſe yt in idola-
Reuel 19.20 trie & vnto idolators, haue the markes of, and ſtand in ſubiectiõ vnto the beaſt, preach by his licence & limitatiõ &c. and ſo ioine as the falſe Prophet vnto his throne: And who now can ſay, that theſe mẽ preach the Goſpell truly & ſincerely, whiles they remaine in this antichriſtian miniſterie, idolatrie, confuſion, ſubiection?

But that this their preaching may more manifeſtly appeare vnto all men, let the indifferent readers but conſider with themſelues of the truth of theſe matters, whiles I but by way of a briefe repetition diſcouer ſome of their deceites, ſhiftes, and errors. Firſt therfore I muſt deſire them duly to conſider of theſe former circumſtances, as of their miniſterie & maner of receauing the ſame; of their office & maner of cõming by yt, and of their adminiſtring in the ſame: and vnto theſe to ioyne that which ſhould haue beene firſt remembred, their academicall education & ſchoole learning wherof they ſo boaſt, & wherby they are made fit for the high worke of the miniſterie and gouernement of the Church; yea that moſt high office of Gods *Diſpenſor* or Steward. Theſe being duly conſidered, and compared vnto the rules in CHRISTS Teſtament, concerning the miniſterie & miniſters of the Goſpel: ſee if they find them not peremptory lets, why in this eſtate they cãnot preach
*Math.*6.24 the Goſpell of CHRIST ſincerely, which they haue not as yet truly
*Rom.*10.14 knowne or embraced. Yea let them examine them neerly by this light,
*Iob.*8.42. & ſee if they find them not thoſe noiſome egiptiã botches & grieuous
43.44. plague ſores, which by the iuſt iudgment of God are fallen vpon the
Reuel 16.2. men that haue the mark of the Beaſt, and vpon them which worſhip his image, and are neuer found vpon any of the children of God, much leſſe vpon the miniſters of CHRIST.

Next let them conſider, whether theſe learned & beſt reformed preachers

chers (for vnto them ſtil as the moſt pernitious deceauers I bend my ſpeach, ye other being ſo groſſe as of thēſelues they fal to the ground) whether theſe learned preachers (I ſay) doe not make marchandiſe of the word, and open portſale of the Goſpell, offring their cunning, and ſelling their tongues like the orators and lawyers of the commō welth, ſetting a price of the Goſpell and compounding for their bellies before hand with the gluttons & profane people to whome they adminiſter: alwaies readie vpon the hearing of a better bargaine to remoue, as we haue aboue ſaid of their parſonages, deanries, biſhopricks, and al other eccleſiaſtical liuings of their Church of England, vntil they arriue vnto the archbiſhoprick of Canterburie, to be Primate and Metropolitane of all *England*. That only office is as their pole-ſtar, fixed, and vnmooueable, vnto and by which they direct all their courſe: And now I leaue to your iudgment whether any ſuch *Balaamites* and *Simoniaks* can truly and ſincerely preach the Goſpel.

2 *Pet.* 2. 15. *Iude.* 11. 1 *Theſſ.* 2. 5 *Phil.* 3. 18. 19. *Micah.* 3. 5. 11. *Ezek.* 13. 19

But all this they wil hide and ſalue with theſe two allegations: that the workman is worthy of his hire: and that if they ſhould not thus cōpound, the people are ſo vitcharitable and couetous, as they ſhould want maintenance for food, raiment, & bookes.

To the former yt hath already in a peculiar diſcourſe beene ſhewed, that the miniſters of the Goſpell ſhould neither be maintained with Iewiſh tithes, nor *Balaams* wages, much leſſe bargaine and bartre in this manner, & be their owne caruers.

To the other, if the people want that charitie as not to adminiſter vnto ſuch of their earthly things which tread out ye corne, yea grind, prepare, and diuide vnto them their food & portion, and adminiſter vnto them ſpirituall and heauenly things, then are they vtterly vnworthy of the Goſpell, then belongeth not the Goſpell vnto them. Then why doe they adminiſter the Goſpell and ſtand heardes to theſe gadarenes? why caſt they their pearles before ſuch ſwine? why doe they ſel the Goſpell & ſtand miniſters, yea proſtitute ye body & blood of *Chriſt* for wage, to ſuch open vnworthy as haue neither faith nor charitie?

Gal. 6. 6. 1 *Cor.* 9. 9. 11. *Rom.* 15. 27 *Luk.* 3. 10. 11. *Ier. Iob.* 3. 17. *Mat.* 7. 6.

As for their apparel, yt is either too nice & curious, or els too affected and framed as the rough garment to deceaue.

Zech. 13. 4. *Matth.* 23. 5

For their diet, they are ſo far from ſuffring theſe neceſſities and diſtreſſes, that famine, hunger, cold & nakednes, that labour and painfulnes &c. which the Apoſtle ſuſteined; as they are rather of thoſe feaſters the Apoſtle *Iude* ſpeaketh of, which feed themſelues without all feare.

1 *Cor.* 4. 11. 2 *Cor.* 6. 4 *Iud.* 12.

Yea theſe fycophants, theſe trencher prieſtes will moſt cunningly inſinuate into ſome great or noble mās houſe, where they are ſure to be wel fed, and ſafe from all ſtormes: euen the meaneſt of them will neuer be without their good hoſts & dames where they may lay their knife aboard, & fil their belly of the beſt. Infinite are their artes both to get & retayne ſuch frieds; neuer were there in any age ſuch prieſts

Mica. 2. 11. *Iudg.* 17. 18. *chap.*

Ezek.34. Mica.3. for the welthie sort; but as for the poore, these phariseis will haue no medling with them further, then whiles they bring their offrings or pay their tithes. Sure they will be to haue *Christ* a cooke vnto them: as for hauing him to be their King, yᵗ shall be but by way of inscription in a peece of paper, or in the pulpit some time: yet euen there meddle they as litle with *Christs* offices as may be.

Now for their bookes (where in deed lieth all their learning and cunning, without which they are as blind as moles, as mute as fishes) yt is no maruaile though they cal for them, for therin consiseth all their glorie: he that can most learnedly fetch out his sermon frō thē, and preach their notes in manner of discourse, he is the only man, he hitteth the point aright, though the text be neuer touched or broken vp. Neither is yt a smal matter that wil furnish one of these learned preachers of bookes: they wil not stick to bestow more welth in their studie, then many a godly christian and good house keeper hath to maintaine his familie, & to relieue his neighbours with.

But they edifie and build vp the Church heerby, which is much more pretious then earthly sustenance. I beleeue yt welfor vpon such sandy foundations is both their owne faith and their whole Church built, and not vpon the sure rock of *Christs* Testament: vvhat good and sound stuffe they pick from thence, partly may appeare by the discussing of sundrie errors, which euē the chief & verie best of al their writers haue held; partly shall more appeare, when we come to the examination of their pulpet doctrines. Only in this place I set downe my simple iudgment, that yt were much better for the whole Church and themselues also; that for propheeie & doctrine they layd aside all authors, and betake them wholy of all handes to the booke of God. So should that booke be more soundly vnderstood and opened, euerie word and leafe of the tree of life haue his due vertue: so should they see with their owne eies and not with other mens, speake with their owne tongues: &c. so should they and their whole auditorie haue greater assurance for the things they doe or leaue vndone, so should there be many fewer of these blind guides, these traditional preachers.

Matth.7.26 Pro.8.8. Ezek.47.12 Reu.22.2. Act.4.39. 20. Act.5.19. Reu.13.12. 13.14. Reu.17.4. Ezek.13.10. 11. Ier.6.14. 20. Hos.5.10. 11. Mic.6.16.

Furthermore heer is to be obserued, how these priests or preachers, not only take their licence to preach at their lordes these antichristia Bishops handes, & againe at their pleasure are deposed & scilenced & submit their doctrine to their censure, the Gospell to their limitation & prescriptiō, preaching nothing that may breed either yᵉ BBˢ dislike or their owne vnquiet &c: but with their sermons deck vp & adorne the whore, heale the wound of the beast, curse, reproach and slander *Christs* most faithful seruātes, blesse *Christs* enemies euē al the prophane of the land: Finally they therwith dawbe vp al the sinne of the land, & ioine the Gospell to all the abhomination of the time?

The former part of these hath beene often shewed, & need neither proofe nor repetition; their buxe with their paper licence, their othe

of

of canonical obedience, their publike iniunctions &c. declare.

The other part, their preſent adminiſtration & the lamentable eſtate of the whole land, being through their deceit ſo deeply ſet and ſtrongly held in apoſtacie, tranſgreſſion and ignorance, manifeſteth without further proofe. Let the groſſe idolatrie, miſerable ſeruitude to the antichriſtian yoke of theſe Biſhops, the more then Baboniſh confuſiō, the Sodomitiſh pride & exceſſe, the opē peruerting of iudgment & iuſtice, the through corruption of all eſtates, the deluge and height of ſinne neuer heard nor read of the like in any nation or time going before, ſhewe what Kind of Goſpell they preach, or rather how they preach the Goſpell. There is no man ſo ſinful and wretched that will come and heare their cunning in the pulpit, whome they ſēd not away with the peace & bleſſing of God. There is no people within the compace of the whole land that will fee and feed them well, to whome they wil not at the firſt ſight adminiſter, deliuer them the ſacraments &c: yea, be he neuer ſo notoriouſly wicked, impenitent, vnworthy, vnto & with whome they wil not communicate. Yea let him be welthie, and one that wil entertaine & countenance the preacher, receaue him vnto houſe, & reſort to his ſermons, what life may not this man lead, euen before Mr. Preacher his face. What gluttony, riot exceſſe, idlenes, profannes, pride, what crueltie, oppreſſion, wrōg, couetouſnes, pleaſure, vanitie, delight, euē al ye apples & ripe authūne fruites their ſoules can luſt after or deſire, may they not gather vvith full hand by Mr. Preachers permiſſiō: yea ſo they be riche & of authoritie or noble, then wil he help to reach him downe the boughes, and prepare them to his appetite, which way ſoeuer his humor ſtand.

Ier.6.28. 29.30. Hoſ.4.1.2. Hoſ.7.4. 10. Ezek.16. 49. Hoſ.9.9. Amos.6. Ezek.14. 4.7.10. Ezek.22. 25.26. Ezek.13.19 Micah.3.11. Ier.23.17. Ier.8.11. 12.&c. Reuel.18. 14. Hoſ.4.8. 9.10.

For they are cunning phyſicians, & wil verie ſoone eſpie the cōſtitution & inclinatiō of their patientes; which being found, then phyſick, diet & al ſhalbe prepared accordingly, which way ſoeuer his appetite chiefly tendeth, that ſhal not be croſſed I warrāt you, but finely fed & nouriſhed. If he be ambitious, diſcontented with his preſent eſtate, ſtill aſpiring, and climing to further honour, that is imputed to his vertuous & honorable mind, which no meane thing can content or ſuffice; what ſoeuer office or many offices he thus attaineth, they ar al in him the redward of vertue, y. eſpecial fauour & bleſſing of God towardes him, wherwith God doth moſt highly honour, eſteeme and aduance him before al other men. Let him execute theſe offices as negligently, nay as vniuſtly & corruptly, with as great extortiō, wrōg, violence as apparantly as may be, peruerting yea ſelling iuſtice, ſo that iudgment is turned into gall, and the fruite of righteouſnes into wormwood; all this geare belongeth not to Mr. Preacher to intermedle with matters too high for them. Yf they ſhould reprooue theſe thinges, yt were the next way to bring him in diſlike e with the Goſpell & to bring in poperie againe; & ſo ſhould the preachers want countenance: ſo far are they from reprouing him by name, or their Church from calling theſe great ſtates to accompt for theſe or any

Iſa.59.14. Micah.3.3. 12. Amos.5.7. Hoſ.10.4.

Leuit.19.17 other particular ſinne, that ſo they might either be turned from their
Leuit.5.1. euil waies by repentance, or els receaue that publike reproofe and
Ier.1.17.18 eccleſiaſtical cenſure that belongeth to the ſame, according to the co-
Ezek.3. mandement and power of our Lord *Ieſus Chriſt* for the humbling of his
Ezek.33.3. fleſh.

But ſure I weene this caſe is a *Demurrur* in the Church of *England*, yet vtterlie denied to be lawful or ſufferable, that the magiſtrate ſhould be excõmunicate: they therfore in ſtead hereof, receaue them in that eſtate to their ſermons, praiers, & ſacramentes, in hope of ſecret repẽtance, as they ſay: for what though they haue vſed yt al their life and giue no outward ſigne of amendement, yet repentance may come in the twinkling of an eie.

Ezek.13.18. Well now if theſe noble or rich men be giuen to riote & gluttonie,
1.Theſſ.2.1. with all manner of delicate fare, pampering vp the fleſh &c. that in
2.3.4.5.6. them is but good houſkeeping: if they & their retinew exceed in mõ-
Iſa.3. ſtrous and vaine apparell, yt is but raiment fit to their degree, age, or ſexe: If they keep & nouriſh troupes of idle ſeruingmen & followers, this ſtill belongeth to their degree: if they and their whole houſhold ſpend al their life time in fleſhly & vaine ſportes and gaming, ſo that numbers of men haue no other trade, and be wholy employed to the
Matth.12. keeping of hawkes & doggs to ſerue the luſt of theſe mẽ: al this is co-
34.35.36. uered vnder chriſtian recreation & paſtime, and is tollerable inough
37. ſo he wil heare a ſermon, and cal his familie to a lecture; yea the prieſt
Eph.5.3.4. will not then ſtick to ſtay & looke on, vntil the games at tables or ſet
5.6. at cardes be done; yea or at ſome odd time, to make their exerciſe
Col.3.5.6. giue place to an enterlude. As for their common table talke, they
Eph.4.29. may there be as prophane as *Eſau*, and vſe there what merrimentes,
Iſa.5.8. ſcoffes, ieſting & vaine ſpeach they liſt; al is in the way of mirth, good
Ier.6.13. fellowſhip, wrapt vp in the cloth, and ſanctified with Mr. Preachers
1.Cor.6.10 ſhort grace. As for moſt inſatiable and greedy couetouſnes in
Col.3.5. purchaſing and ioining not field vnto field, but towne vnto towne, vntil they be Lords of a whole countrie, that is but good huſbandrie, wiſe foreſight, and allowable prouidence for them & their poſteritie.

Be the ſinne neuer ſo odious and apparant, if yt be in a man of authoritie, theſe prophets theſe preachers dare not reprooue yt, for that were both to tranſgreſſe their commiſſion, & forfait their letters patentes. If theſe ſinnes be found vpon any of their patrons proſelites or hearers, then for loue they muſt winke at them, and not find faulte
Heb.12.1 eſpecially if they be any of theſe inherent or inbred ſinnes which
1.Pet.4.2. cleaue cloſe to the ſoule, & cannot without great ſtrift & diſlike vnto
Rom.12.2 the fleſh, be left. With theſe ſinnes theſe Predicantes wil not meddle: as if they be giuen to pride, to exhort them to lowlines & humblenes,
Gal.5.19. to caſt away theſe ornaments which nouriſh that ſinne & wherin
2 Pet.1.4. the fleſh delighteth, and to get vnto them the iewels of godly knowledg & Chriſtian vertues to deck & garniſh their ſoules therwith: if

they be giuē to ryot, fleshly lustes & vanities, spending their time therin, to councel them to redeeme the time whiles yt is called to day, to subdue the flesh & bring yt into obedience & mortifie the lustes therof, shewing them the end of such pleasures & delights to be bitternes & death &c. Yf they be giuen to couetous hoording vp treasures, purchasing landes, building sumptuous houses and garnishing them &c. to shew them that the couetous shall not enter into the kingdome of God, that these vncertaine riches can neither help them, nor establish their posteritie, no not in this world, God hauing so many meanes to take their welth from them and them from their welth in the twinkling of an eie, much lesse make them the more acceptable vnto God: shewing them that they are but the Lords stewards and bayliues of them, and shall accompt vnto him for the vse of euerie farthing: and therfore yt behoueth them to be careful that they bestow them according to their Mr. his wil, otherwise the mispēce or mis keeping of them shal fret their soule, & rise vp in iudgment against them: yea euē in this life they shal be but snares to them & their posteritie, to bring and hale them to more sure damnation &c. Fie these were too sowre & vnpleasant doctrines, especially when they come to be put in practise in all these duties of the second Table; I doubt me much, that if they should but once sincerely & faithfully deale wᵗ any one text, the saying would be so hard as they should loose numbers of their disciples, if not the whole multitude of their hearers: and I doubt me, not be halfe so welcome to their gluttons houses as they are at this day.

Prou.11.4. Luk.12.17. 1 Tim.6.17. 18.19. Luke.16.9. 10. Iames.5.1. Mat.25.14. &c. Luk.22.34. 35. Psal.69.22.

But now for such sinnes as either these cheif of their auditorie are not apparantly infected with, or els cā endure to be weaned of (for this you must alwaies note, to their appetite must the whole feast be prepared) for such sinnes let their preachers alone, they wil rowze & handle them to the quicke. As if they whome they seeke to please be rather giuen to prodigalitie, profusion, inordinate wasting in excesse, pride, vanitie: ô so they will then be bait the couetous scraping drudges out of the Church: And so of the contrarie, where the cheif of their auditory are more parcimonious & couetous; thē wil they as much cry out of wast, excesse, riot in apparel, diet &c. thē may not a great ruffe looke into the Church, least they wil do pennance that were yt.

Generally els, where they light on gentle & tractable soules, which in deed beare a loue to the truth & vnto such as most sincerely teach yt: here wil they first by their vtmost art seek to bring themselues into credit & estimatiō: for heere wil they take bouldnes to speake (though colourably and but in faint & doubtful tearmes) against many corruptions in their Church, as the dumb ministrye, Crosse in baptisme, versing & canting their psalmes & anthems from one to an other as tennisballs, against the organs, cappe, tippet, surplesse and such like: They wil also put on such an outside of grauitie and a good conscience, they wil rebuke swearing, and before such as these dislike of vaine apparel; peraduenture also of idle gaming, exhort to diligent hearing of the

word preached, making the poore ſoules beleeue that euen by this outward hearing they are in a ſtraight courſe and ready way to ſaluation, though they neither practiſe that litle truth they heare, neither vnderſtand the word, or be able to know therby when they do well or euil: yet into ſuch a ſuperſtitious feare are they brought, and ſuch a conceit & opinion of theſe mens ſinceritie, great knowledg and good conſcience, that they euen depend on their mouthes, beleeue all true that they ſay, without queſtiō or trial therof by the word of God, neither dare they beleeue the expreſſe ſcriptures when they are brought to reproue their doings: In ſuch reuerence and eſtimation haue they theſe good men. Whoſe counterfet and corrupt dealing as you haue ſomwhat heard yt in the ſecond Table; ſo if you now but turne your eie a litle to the firſt Table, you ſhall ſee they deale much worſe in the worſhip & ſeruice of God.

2 Tim. 3. 6. 7
Gal. 6. 4.
Heb. 5. 12.

For ſtand not they miniſters to al this abhominable ſtuffe that hath beene aboue recited? It is the verie proper miniſtration belonging & inioined to their miniſterie, vnto which by office and othe they ſtand bound, and not vnto preaching of the word of God; for that is a thing voluntarie, ſupererogatorie: but this is a thing of neceſſitie, by law, by othe, by preſentment, by viſitation inioined & ſeene to be obſerued, yt muſt alwaies goe before, and take the preeminence of the word of God. And if the word of God happen to follow yt (by your leaue) yt may not be ſo bould as controwle yt, for if yt doe, I know who goeth out of dores. And marke the preciſeſt & beſt of your preachers well, you ſhall ſee they will meddle with yt as litle as may be: Or if they doe at any time, yt ſhalbe but rather to prune or lop ſome water boughes that are ſuperfluous, of a tender care to preſerue & polliſh yt, & not to lay the axe to the roote & bulke off the tree. For I tell you if yt fall, downe goes miniſterie, ſacraments, Church & altogether: and ô what a fall would that be. It ſtandes them vpon therfore to take heed how they deale with this geare, leaſt they open ſuch a gap as they be neuer able to ſhut with all the learning they wante. No marualle therfore, though they deale daintily in ambiguous and doubtful termes with ſuch counterfait ſtuffe; for if they ſhould bring yt either to the touchſtone or to the light, yt would at the firſt bluſh bewray yt ſelf. In the meane time what good preaching is this of theirs, that haue had the Goſpel thus long amongſt them daily taught and preached, and haue not in 32 yeres ſpace as yet diſcouered this abhominable odious idolatrie, moſt groſſe & ſtinking poperie. Muſt you not needes now condemne theſe your preachers, either of ignorance or perfidy? of ignorance if they know or ſee not theſe abhominations: yet you ſee they dare aduenture both to practiſe & adminiſter this ſtuffe vnto others, yea to reproch, ſlander, and reuile all ſuch as of cōſcience vnto God refuſe to partake with them, and receaue at their handes this trumperie.

2 Cor. 2. 17.
& 4. 1. 2. 3.
Epheſ. 5. 13.
Mat. 5. 13. 14.
Rom. 2. 17. 18. 19. 20. 21. 22. 23. 24.

Now then if they be thus blind as they cannot diſcerne theſe things how

how dare you any longer follow or vse thē for guides? If the blind lead the blind shal not both fall into the ditch? but if they say they see, how heinous then is their sinne, how great their perfidy and treachery vnto God & man? vnto God, both in that they thus presumptuously of set purpose with most high contempt, violate his lawes and tread vnder foot his Testament, and also abuse his most sacred word in ioyning yt to such abhominatiōs; yea not only not discouer & cast out these idolatries & filthie doung therwith, but in stead therof daube & soder vp all the ryftes & leakes therwith. It is most certayne that the word of God in the mouthes of all his true ministers & seruantes, is as fire & an hammer: as fire, to consume all stubble & trash; as an hāmer, to breake in sunder whatsoeuer opposeth yt self against the truth of Gods word. It is manifest therfore, that they preach their owne deuises, & not the word of God sincerely: for the Arke of God & DAGON cannot stand vp together, such light & such darknes cannot be mixed. Againe, if they had stood in the councell of the Lord and had declared his word vnto his people, they should haue turned them from their euil waies, and from the wickednes of their inuentions. But they haue fortified and sodered the people therwith in all these sinnes and abhominations, giuing them their peace, and blessing, and pardon euerie day they come to Church, so that none can depart from iniquitie: Therfore the greater is their treason to God & man, in drawing thē into the high transgression of Gods lawes, and in keeping them in the wrath of God.

Math.15.14

2 Cor.6.14

1 5.Iob.8.12

1 Iob.1.5.6.

Ezek.13.11.

Iere.23.9.

2 Cor.10.4. 5.6.

Now who is so desperate, as knowing the perfidy and treacherie of these miserable guides both towardes God and man, that would hazard and commit his soule and body to the conduct of such blind and deceitful guydes, as either cannot or will not leade them right? who would commit the Citie to such blind watchmē, as either cannot discerne the enemie; or vnto such trecherous watchmen, as wil not blow the trumpet and giue warning vnto all men to be in a readines; but on the cōtrarie are in compact with the enemie, haue betraied the whole Church into their handes, yeilded vnto them absolute authoritie, takē their lawes, their peace, their marke, and stand now the sworne waged marked souldiors of Antichrist, guarding his verie throne & person, setting vp & burning incense to his image, gylding the harlot the false Church, and arayling her with all the titles & ornaments, euē the gold, siluer, precious stones, pearles, fine linnen, purple, scarlet &c. that belong to the true tabernacle: In her doe they offer the meat, flowre, wine, oile, honie that God hath giuen: In her burne they their frankincense and sweetest perfumes: In her they prepare a feast & furnish a Table to the multitudes.

Ezek.33.

1 Cor.14.8.

Reuel.13.13. 14. Reu.17. 4.& 18.12. 13.Ezek.16. 16.17.18. 19. Prou.9. 14.15.

These are her chamberlaines her tapsters, that stand at the doore of her house, of euerie high place in the land, and inuite & toule in their guests, which flow in vnto them at the sownd of their bell. These cal & allure such as passe by their way & go right on their way, to take a bayte

at their iune, promising their peace offrings, wisdome & great cheare, and verie great and good companie of the noble, the rich, the learned, who will all be readie vpon the first blush of faire weather, as soone as euer yt holdeth vp ouer head & these stormes and clowdes are blowen away, to go with them on that iournay whether they are trauailing, for thither also are they bent; and as soone as euer God shall incline the Princes heart, then they wil al forsake Antichrist & goe vnto CHRIST. In the meane time they haue all with one consent determined', not to guide forward one step.

Eccle. 11.4. *Prou.* 15.19 & 22.5. *Prou.* 23.13.

Also these that go before them in the way, and will not stay for this good companie; such they say marre all their course, and hinder the discipline they seeke. And therfore they assay by all meanes to turne them out of their way: which if yt wil not be, then they denounce & proclaime them as most bitter enemies *Brownistes, Schismatikes, prowd and ignorant persons, disobedient to Magistrates*; whome they in their pulpets stir vp, to send out their horsemen & chariors after them, to bring them by force back againe into EGIPT, and to hold their bodies in moist noisome, vile and streight prisons, except they will come to these fowles, vnto their high places.

Amos 5.10 *Isa.* 59.15. *Exod.* 14.5.

For these good men would not haue CHRIST brought in in y^t base maner by faith & repentance, leauing all such thinges as are contrarie to his will, and seeking to doe the thinges that he hath commanded whosoeuer say nay to yt, and whatsoeuer yt cost, whether imprisonment, confiscation or death, bearing his crosse in all patient, meek and humble maner, with cheerfulnes and ioy. Fie, this is al too base, they would bring him in with sownd of trumpet by an armie and strength, by act of parliament, by consent of all estates of the realme, Princes, Nobles, Prielles & people, and that into these famous synagogues & high places, gorgeously decked for his maiestie; and not in this abiect maner to runne to him into vpper chambers, hooles in woodes, prisons &c. and that a few poore despised vnlearned wretches, and that not with the Magistrates leaue & good will &c.

Matth. 2.2. 3.& 4. *Matth.* 18.3. *Mat.* 10.37. 38.39. *Luke* 17.20 *Isa.* 42.2. *Zach.* 9.9. *Matth.* 21.9. 15.

Thus see you how far these guides are from leading you forward in the straight waies of the Lord, that with this their preaching they keep you & bring you backward: you see how far these watchmen are from ringing the alarme, and sounding the trumpet against the enemie, against any sinne in any person, against Antichrist. As you see, they promise peace & blessing to the most wicked, & dare not giue warning of or denounce against any sinn either in the state (I meane cõmon welth) or Church or any great person in the same, be the sinne neuer so heinous against the first or second Table; but rather dawbe vp all these abhominations and all the land in their sinne, keeping and houlding them therin bownd as in chaines and fetters, vnto the Lords fearful iudgment: yea by these their sermons, keeping all the people in ignorance, vnfurnished of their christian armour and weapons: Neither indeed need they any; for you see in the happy realme of England, there

Heb. 6.11. *Isa.* 56.10. 11.

are

are no enemies, except Sathan draw mē to theft, or murther, or treason. Yf they can keepe thēselues frō these faults, or keep them secret, why then al is well, there are no other faultes or enemies, Sathan hath no instruments & dare not stir in this estate vnder a Christian Prince, where there is such preaching of the Gospell &c. you see how these your learned preachers your good men, haue not with al their sermons & preaching withdrawne one soule all this while from the false Chutch, or the abhominable idolatries therin? but on the contrarie, administer in the false Church, dawbing her vp & retaining al their auditorie in her, hindering & drawing back by their vttermost artes and indeuors, al that seeke to walke in the straight & peaceable waies of the Lord. These, with the infinite enormities that ēsue heerof, were inough to discouer vnto you what manner of ministers these are, and ministery they exercise, & how they preach the Gospel.

But yet I must ad this vnto yᵉ rest; how with all this their preaching, they haue not all this while giuē any increase to yᵉ bodie, not leading their hearers one step towardes perfection: but as they stood 30 yeres agoe, in the self same estate are they still, in the same confusion, idolatrie, disorder in their synagogues, as appeareth by their present estate. And as for other knowledg of God or his word they haue none touching the secōd table, as yᵉ innumerable multitudes of their sutes, wrongs, complaintes, in al their courtes of plea declare, which neuer were so fraught, nor euen vnder the most grosse poperie, as they are vnder this light of their Gospell, all these being members of their Church. Neither is it possible that such idolaters as both priestes and people are, should haue anie sound knowledg or iudgment of Gods word and truth: for they that know not God aright, how should they know his word aright. Now the Apostle teacheth vs, & our common sense confirmeth, that yt is vnsound milke that giueth no increase to the bodie in 30 yeres space, we haue to suspect such milke to be vnholsome I trow: neither would any of vs (in whome is any wit or loue) put out our children to such nourses, much lesse their soules.

1. Pet. 2. 2.
Heb. 6. 1.
Isa. 48. 17.
Isa. 41. 18.
19. 20.

But they vse to stop the mouthes of their auditorie that should so say or enter into such discourse with them, that if they haue not gottē knowledg and profited in sanctification by their preaching, then are they all without faith, & so in a woeful case, in no estate of saluation, bidding them prooue and examine themselues, if *Christ* be not in them then are they reprobates. &c.

This argument so terrifieth the poore soules consciences that neither haue knowledg to examine their waies by Godes word whether they lead vnto life or vnto death, neither haue euer seene or beene taught any better course then that they are in; to which if you add that general verbal knowledg of *Christ*, and some few other doctrines touching faith and manners, somwhat more pure then the doctrine of the papistes, vvherin they haue found comfort, yea and finding their consciences pricked and convinced of some sinnes they haue

2. Cor. 13. 5.

blamed in their ſermons, haue indeuored through the grace of God to leaue them, & at length gotte victorie ouer them &c. This knowledg, comfort, remorſe, ſo worketh with theſe poore ſoules, that they hold the miniſters of theſe things in ſuch veneration, as they are ready with the people of *Lyſtra* to ſacrifice vnto them: not knowing in deed the effectual working of Sathans deluſions, with what ſhew of light and truth, with what power, ſignes, & lying vvonders he ſhal deceaue ſuch as haue not receaued the loue of the truth. They know not that the falſe Church ſhal haue her religion & vvorſhip alſo, her miniſters & preachers of the Goſpel of *Chriſt* &c. & yᵗ theſe miniſters ſhall tranſforme themſelues as though they were miniſters of righteouſnes, & ſhall deceaue many vvith their falſe Chriſtes and Goſpels that they preach in theſe latter daies, vvherof our Sauiour *Chriſt* & his Apoſtles haue warned vs, vvhy the falſe Church could not haue theſe thinges vvithout ſome general knowledg, vvhich general knowledg ſhall reprooue ſuch thinges as are contrarie to the ſame: and yt being ſpiritual, yt ſhal alſo haue ſpiritual effectes, as to moue ioy or ſorowe. This the preaching in the popiſh Church alſo effecteth, vvho hath taught your preachers this argument, and hath as good right to vſe yt towardes them, as they vnto you or vnto vs. But can this knowledg which you get by them, iuſtifie your vvaies, your Church, miniſterie, vvorſhip? &c. if not, ſeing they are ſo directly againſt yᵉ word of God, what booteth this knowledg to eternal life: *Balaam* vvith all the falſe prophets had, and the deuils haue this faith & knowledg in as great meaſure as the learnedſt of theſe miniſters; yet the one is damned, the others tremble.

2. *Theſſ.* 2. 9. 10.

Mark. 13. 5. 6. 21. 22. 23

Iamet. 2. 19

As for the comfort receaued by their preaching, yt hauing no promiſe of bleſſing in the word of God (your Church & whole miniſterie being accurſed) is rather a feareful ſigne of the effectual working of their deluſions, thē any reaſon wherby you may aſſure your ſelues, or iuſtifie thē in their vngodly proceedings, whome the word of God in al their workes cōdemneth. Looke not to gather grapes of thornes or figs of thiſtles, or any good fruites of ſuch euil trees as are not of our heauenly fathers planting, & therfore ſhalbe plucked vp by the rootes. You ſee they haue ſtood teaching you day vnto day, line vpon line line vpon line, heere a litle & there a litle, yet haue neuer brought you to a cleere ſight & acknowledging of the truth. You ſee they lead you in the crooked pathes of death, they teach and ſtand miniſters in the falſe Church, of whoſe miniſterie in this eſtate is no comfort but aſſured deſtructiō to be looked for, they being ſent of God in his wrath to deceaue the children of death, the reprobate. You ſee they are like thoſe inchanters that reſiſted *Moſes*, who doe all their miracles both in *Egipt* and *Babilon* &c. to deteine the people in *Egipt* and *Babilon*. They haue all gone out of the way, they haue beene made altogether vnprofitable, there is none that doth good no not one, their throte is an open ſepulchre, they haue vſed their tongues to deceit, the poiſon of

Iſa. 28. 13. *Prou.* 2. 15. &c.

of aſpes is vnder their lips; whoſe mouth is full of curſing & bitternes their feet are ſwift to ſhed blood, deſtruction and calamitye is in their waies, & the way of peace they haue not knowen, the feare of God is not before their eies. How then ſhould they profite this people or guide them right, when they themſelues know not the right way.

But heere they wil ſtraight be vpon me with this queſtion: where I had my faith & vnderſtanding of the right courſe, if not from them & their preaching? there being no other meanes left in the land to beget faith, then their ordinarie preaching in this miniſtery, this church which we now forſake. The vanitie of this argument I haue euen now ſhewed, and howe therby much rather the Church and miniſterie of Rome with all the abhominations therin might be iuſtified, ſeing they were much more catholike & vniuerſal then theſe. But to their queſtion I anſwere; that God neuer leaueth himſelf without faithfull & true witneſſes, which abhor iniquitie, teach & practiſe the truth ſo far as yt is reuealed vnto them; which no doubt inſtruct manie and turne them from their euill waies. Further we haue the holy word of God, and the Lambe hath obteined to open the ſeales therof, who hath giuen vs his Spirit to guide vs into all truth, and bring all things to our remembrance that he hath taught vs. God is not tied to the lippes of theſe phariſeis: yea his glorie is to hide theſe things from the prowd and prudent, and to reueale them to babes and ſucklings. The wind bloweth where yt liſteth &c. Faith is the only gift of God, who neuer wanteth meanes to publiſh his truth, and to ſaue his elect. Theſe popiſh prieſtes that ſtand miniſters after a falſe and counterfait order, euen after the order of Antichriſt not of CHRIST and the order of his Teſtament, that ſtand miniſters of idolatrie vntō idolaters, that hate to be reformed or reproued, haue nought to doe to take God holy word in their mouthes: But if they were as true & famous miniſters as euer ſpake vpon the earth, yet, if they ſhould exerciſe ſuch a miniſterie as they do in thoſe places, after that idolatrous and corrupt maner, to al the prophane and wicked: Yf they had all the giftes of al men and Angels; yet were they to be holden accurſed, to be left, and not to be receaued to houſe &c. we are to follow the Apoſtles no further then they walke with CHRIST, no nor the whole church any further, then they obſerue the rules of the word: vve are not to erre or be drawen into tranſgreſſion with a multitude or by the mightie. They breake the communion that breake the faith, they breake the faith which tranſgreſſe the word. But if theſe men ſhould know the right courſe (which in deed I cannot beleeue, becauſe the ſcripture ſpeaketh euidently, that God wil blind their eies and bow downe their backes &c.) O how high then were their ſinnes which forſake the waies of life, & haue in the preſumption of their owne heart ſought out vnto themſelues bye waies, and lead the people aſtray? with how many ſtripes are they worthy to be beaten?

Dan.12.34
Reu.5.6.7.
Iob.14.26.
Math.11.25
Iohn.3.8.
Gal.1.8.
2 Iob.10.
Phil.3.17.
1 Cor.11.30
Exod.23.20.
Heb.10.39
Iob.9.41.
& 15.22.

Thus you see how this Gospell they teach you is taught in a strange and false ministerie in the false Church; is ioyned to the throne of the beast of antichrist; is ioyned vnto al the abhominatiō & abhominable of the land; is taught by prescription, limitation and stint according to the Bishops iiunctions, decrees & traditions; vnto which yt is, together with the whole church both ministers & people, in bondage. You see how yt hath neither light nor power in yt to discouer and cast out these most grosse & damnable idolatries, how yt vtterly wanteth practise in this false Church, where (say CHRIST what he will) all must be after the pleasure of Antichrist. You see how therby the bodie hath not beene edified or led forth any one step toward perfectiō, but rather (as by Satans most strōg delusiōs) haue beene held therby in this egiptian bondage and babilonish confusion vnder Antichrist. You see the ministers of these wares, of what liuerie they are; how they are the marked waged seruants of Antichrist, the merchantmen of the whore to carrie abroad her abhominable wares.

Isa. 19.14. 35. Now remaineth, that I discouer vnto you some of the gall, wherwith their hony is mixed; some of the leauen, wherwith your milke is poisoned; that you may see how the Lord in iudgment hath mingled amongst them the Spirit of error, & giuē them vp to the Spirit of pride & fornication, and caused them to erre in al their waies, & made night vnto them for a vision, and darknes for a diuination; how the sunne is gone downe ouer your Prophets, and the day made dark ouer them.

Micah. 3. 6. *Isa.* 59.8 10.

Now that this may the sooner be brought to passe, let me verie briefly shew you: first what maner of CHRIST they teach you; then some few of the cheif heads of the infinite errors they teach. And this the rather, because they say they hould the foundation, and that there is nothing wanting amongst them but matters of lesse moment & of no necessitie, making some doctrines and some part of CHRISTS Testament fundamental & substantial, others accidental & such as may be altered and violate without any preiudice or danger to the soule: Yea such may the transgressions & errors be, as though they be obstinatly continued in, and openly taught after they be reproued and conuinced by the word of God, yea & the parties die in that estate without repētance of these transgressions or errors; yet may they hold the foundation, & be vndoubtedly saued. Of this mind were & still continue fiue of the verie principali & best esteemed ministers of Englād, both for learning and conscience: although there were alledged against the same these expresse scriptures *Numb.* 15.30.31. where yt is written that *That soule that doth anie thing with an outstretched or high hand, whether he be borne in the land or a strāger, the same blasphemeth the Lord: therfore that person shall be cut off from amongst his people, because he hath despised the word of the Lord and made his commandement of none effect, that person shalbe vtterly cut off, his iniquitie shall be vpon him.* *Exod.* 23.21. 1 *Ioh.* 15.22.23. *Ezek.* 18.26. where the Prophet concludeth, that when a righteous man turneth away from his righteousnes & cōmitteth iniquitie, & dyeth therin, he shall die for his iniquitie that he hath done. Likewise

wise also our Sauiour CHRIST *Matth.* 5.18.19. teacheth, that one iote or title of his word shall not passe, and that whosoeuer shall breake one of the least of his commandements & teach mē so, shalbe called least in the kingdome of heauen. And the Apostle *Iames* 2.10. teacheth, that whosoeuer shal keep the whole law yet faileth in one, becōmeth guiltie of all. And how plentifull is the Apostle *Paul* in this point; that whoso teacheth otherwise, & yeildeth not to the wholsome words of our Lord IESVS CHRIST, & to the doctrine which is according to godlines, such are of corrupt mindes, destitute of truth &c. to be seperated *1 Tim.* 6.3.4.5. to be auoided *Rom.* 16.17. to be reiected *Titus* 3.10. As for offences and transgressions of the word, we haue a perpetuall rule *Matth.* 18.17. *2 Thes.* 3.14 If he transgresse he is to be admonished, reproued, censured: Yf he erre of ignorance, he is to be instructed with meeknes, vntil God reueale the truth also vnto him. But if he not only erre, but affirme & teach his error, wherby others are or may be infected; yt is time to looke to that GANGRENE, least yt fret further; yt is time to purge out such leaué, least yt make sowre the whole lumpe. *Phil.* 3.15. *Rom.* 14. *2 Tim.* 2.17. *Gal.* 5.9.

But to hold as these men doe, and as they are driuen to doe when they plead for their whorish Church & antichristian ministerie, is not only to goe expresly contrarie to the whole scope of scriptures; to infringe & violate all Gods lawes & couenant; to hould (as in deed they teach) CHRIST a Sauiour without repentance; to make some part of the scripture more holy, more authentical, more true then other: in summe, to submit the holy scriptures & Testament of CHRIST to the wil & lust of man; to ratifie or abrogate them at his pleasure; to make this part of substance, that of forme, this fundamentall, that accidentall, this necessarie to saluatiō, that needles &c. But if the whole scripture was giuen by inspiratiō of God, and is profitable to teach, to conuince, to correct, to instruct in righteousnes: If yt be the groundworke & foundatiō of the Church, of our faith: if yt be the law & rule of our life, the light of our eies &c: yf euerie word of God be holy, pure, perpetuall; then is this dicp learning of theirs diuelish and blasphemous; that thus to couller & couer their wickednes, make some part of Gods word fundamental, substancial, necessarie, other accidentall, superficial, needles; especially where yt sheweth, reproueth, and condemneth their doinges; yea which make some sinnes openly & manifestly conuinced, yet obstinatly continued & persisted in, without any repentance in this life, for all this, not to be mortall or deadly, as the papistes say & hould. Yet neuertheles wil these men be said to hold the foundation to saluation, notwithstanding that they disfranchise & reiect a great part of CHRISTS Testament, and hould yt not as fundamental & necessarie, and make neither cōscience nor care to transgresse the same, and to bring in other lawes into the Church in stead therof: yea vpon that part which they would seeme to retaine, they build all this stubble, trumperie, & abhominations which haue beene recited from the beginning of this treatise. To conclude, though they

2 Tim. 3.16 *Prou.* 30.5. *Psal.* 19.8. & 12.6. *Psal.* 119. entire *Ephe.* 2.20

remaine presumptuously obstinate in all these horrible transgressions, if by any this their shameles assertion (namely that they hold the foundation to saluation) be with neuer so playne proof of scripture denied, and they louingly admonished and exhorted; against such they whet their viperous tongues, & powre out all the venome of their railings, reproches, slaunders, and most shameles lies (wherof their owne festered consciences accuse them) in their pulpyts & priuie meetings, machinating & deuising against them as against open professed enemies, and all because they reproue them of their counterfait walking, which they cannot nor dare not in any Christian and peaceable maner enterprise by the word of God to approue & iustifie.

But as you haue heard how they generally vse & esteeme ye word of God, so let me briefly shew you what kind of CHRIST they preach you. Generally and verbally they hold & confesse him in both his natures verie God & verie mā, to the work of their redemtiō & saluatiō as the papistes also doe, though somwhat diuersly, stumbling & contending rather about wordes then about any material difference whē they are pressed. For CHRIST they wil confesse their only redeemer, & fully & sufficiently to haue wrought their saluatiō, though by & by stumbling at the phrase of some scriptures, they will ioine vnto him their owne beggerie workes & merites &c. Both of them generally and verbally cōfesse CHRIST in his 3 offices viz. to be their only King, Priest, & Prophet: but when yt cōmeth to the practise & obedience, then they both with one consent send an embassage after him saying, that we wil not haue this man to reigne ouer vs; Cause the holy one of Israel to cease from vs, let vs breake his bandes & cast his cordes from vs; this is the heire, come let vs kill him, and let vs take his inheritance &c.

I know our english priestes wil haue many fine floorishes to hide this treacherie: as that they acknowledg him their only Priest & Mediator, to haue with that one oblation of his owne pretious bodie once offred, fully satisfied the iustice & appeased the wrath of his Father. Yea they acknowledg him to be the verie first fruites, & sanctifier of the whole heape, clothing all his with his righteousnes, & that he is entered into the heauens into the verie throne of God, & there offreth vp the praiers & maketh intercession for all them. Likewise, that he is heire and King ouer al both mē & Angels, that he hath in this his (or rather oure flesh) vanquished al our enemies, Satan, sin, death & hel, & triumphed ouer them in that his crosse; that he is ascended vp on high & sitteth at the right hād of God, frō whence he shal come to iudge the quick & ye dead. And for his prophecie, y^t^ he is the end of al prophecies to whome they were directed, the fulnes and fountaine of al wisdome whome we ought to heare; and how by that his heauenly word he begetteth vs to life euerlasting &c.

These & many other comfortable & true doctrines they can & doe deliuer touching the offices of CHRIST; but all these you must vnderstand, & I pray you obserue wel (for so shal you cleerly espie their error & de-

& deceit) are ſtill but what CHRIST hath done in his owne perſon for his elect: here is not one word ſpoken what he doth in his elect: how he teacheth, ſanctifieth & ruleth them by the ſcepter of his word, how he is a King, Prieſt, & Prophet heere on earth, & exerciſeth the offices here in his Church amongſt his ſeruantes the Saints: how he is their paſtour, their teacher, their King; how he feedeth & reigneth in SION, yea & maketh all his children kings, prieſts, & prophets. *Pſal.45. Iſa.9.7. Iſa.33.22. Deut.18. Hebr.entire Exod.19.6. Rev.1.6.*

Kings, in yᵗ he hath giuē them his word into their hearts & mouthes, wherby as wᵗ a ſharpe two edged ſword they cut off ſin, & fight againſt al errors; wherby they reigne ouer their owne affectiōs, ſubdue yᵉ fleſh, caſt downe euerie imagination that is exalted againſt the knowledg of God, & bring into captiuitie euerie thought to the obedience of *Chriſt*; wherby they vnpartially cenſure, iudge & caſt out al maner of ſin as yt ariſeth & apeareth amongſt them, binding their rulers in chaines and their nobles in fetters of yron, executing vpō them the iudgments that are writtē; yea therby condemning euerie weapon & tongue that ſhal ariſe in iudgment againſt the truth: This is the heritage of the Lords ſeruants, this honor ſhalbe to al his Saintes. Prieſtes he maketh them, in yᵗ he annointeth them with his owne holy ſpirit, wherby they both offer vp their praiers & praiſes through him vnto God, & their owne bodies & ſoules as liuing ſacrifices vnto him daily; which is their reaſonable ſeruing of God. Prophets he maketh them, in that he reuealeth his truth vnto them, & cōmandeth them to witneſſe yt & ſpread yt forth in all places to his glorie. *Heb.4.12. 1 Cor.10.4 5.6. Math.18.17 Pſal.149. Iſa.54.17. 1 Pet.2.5. Rom.12.1. Pſal.141.2.*

One word of theſe heauenly effects in & amongſt them of their dutie, obedience, loue, and faithfulnes they owe & ought againe on their parts to performe vnto him, they al this while ſhew not; and how without this there is no comfort or benefit to be expected or receaued by *Chriſt*; without this faith, loue, & obedience, none can haue him a King vnto thē to rule & defend them, none can haue him a Prophet to teach & inſtructe them, none cā haue him a prieſt to ſanctifie & bleſſe them, none can haue him a Sauiour. But al they that either acknowledg not the Lord *Ieſus Chriſt*, or obey not vnto his eternal Goſpel, but withhold the truth in vnrighteouſnes, ſhalbe puniſhed with euerlaſting perditiō from the preſence of the Lord, & from the glorie of his power, when he ſhal come to be glorified in his ſaintes, & to be made meruailous in al them that beleeue. But alas, how is yt poſſible yᵗ they ſhould know or ſee this beautie of yᵉ King in *Sion*, whiles they remaine in *Babilon*? how is yt poſſible that they ſhould teach this ſubmiſſion & obedience vnto *Chriſt Ieſus*, when they themſelues remaine the bondſeruants & ſworne ſoldiours of Antichriſt in ſuch maner as hath beene rehearſed. *Luk.19.27. Iſa.60.12. Pſal.2. Reuel 19.15 2 Theſ.1. 8.9.*

How then in this eſtate ſhould they ſtand the faithfull miniſters of *Chriſt*, or preach him ſincerely? Can there be any accord betwixt *Chriſt* & Antichriſt? can they both reigne together in one Church? or theſe men ſtand miniſters vnto both at one time. If *Chriſt* be their King vvhere is then his honour, where is his obedience? CHRIST reigneth ouer *2 Cor.6.15. Mal.1.6. Iſa.1.2.3.4 ezek.34.14 zach.11.7.*

ouer none but his owne ſeruantes, and them he ruleth by the ſcepter of his holy word: but heere with them his ſcepter is wreſted out of his hand, and a Scepter of reed giuen him, the canons of the pope, the Biſhops iniunctions, and decrees of the high commiſſion, by which your Church is wholy ouerruled, vnto which your king *Christ* himſelf whiles he is amõgſt you muſt be ſubiect, or els there is no place for him. CHRIST giueth lawes vnto his ſeruants, & ordereth al things in his Church according to his owne will: but you giue lawes to your CHRIST & ſet ſtrange ordinances ouer his Church; yea you haue not anie one thing there either in order or adminiſtratiõ, according to his Teſtament. Againe, CHRIST hath giuen ful power & libertie to all and euerie one of his ſeruantes, to put in practiſe whatſoeuer he commandeth, as alſo to reforme, to reproue, cenſure and caſt out whatſoeuer is found to be cõtrarie & repugnant vnto his word, though al the powers in the earth or in hell withſtand yt. But the CHRIST theſe men preach you, is vtterly without power to put any thing of his owne will in practiſe, but is ſold as a bondſlaue to theſe antichriſtian Biſhops and preachers, his enemies. He cannot by vertue of his owne word & authoritie redreſſe any thing, be yt neuer ſo heinous or enormous: neither can he eſtabliſh or bring in any thing that is wanting, be yt neuer ſo neceſſarie & important, without humble ſute and attendance vnto the high Court of parliament, or vpon the high Court of commiſſion. Yf they reiect his ſute, though yt be by 30 yeres together, and that in theſe two reaſonable requeſts; that they would remoue their heinous & blaſphemous idolatries from before his face, and giue him leaue to rule them by his owne officers & lawes: yet muſt this poore CHRIST with all his ſeruants, euen the whole Church ſtil furceaſe the practiſe of the Goſpel, and continue vnder theſe abhominations; yea (if he anger his Lords the Biſhops much) he ſhalbe whipped with ſcorpions, with new rods; and this by the vniuerſal conſent of all his learned preachers in the lad, who are at a ful point & haue ſet yt downe as a reſolute decree, not to ſtir a foot forward vntil they haue the princes power & the conſent of parlianient. Then they will bring him in with horſemen and charets, with belles & bonefires. How like you this your worthy King? trow you that euer PILATE araied him worſe when they clad him in purple, put a ſcepter of a reed in his hand, a crowne of thornes vpõ his head, bowed the knee before him & hailed him a King, yea wrytt him one in three languages *Hebrew, Greek & Latine*: or the chief prieſtes and phariſeis, when they blindfolded him, buffeted & ſcourged him, ſpatt in his face & blaſphemed him? or the people that with one conſent demanded him vnto the death, preferred the ſeditious murtherer BARRABAS before him, haled him to the croſſe, deſpighted & reuiled him vpon the croſſe. A King he is without power, a King without lawes, a King without officers, a King without ſubiectes, yea a ſlaue he is made to euerie ſlaue. He hath ſtrange officers, ſtraunge lawes that he is not acquainted with ſet ouer him & impoſed vpon him whether he wil or

Deut. 23.21
Ioh. 14.21.
1 *Cor.* 3.16.
Ioh. 17.8.
Mat. 18.20
Ioh. 8.32.
36. *Rom.* 8.
15. 1 *Cor.* 5.
Math. 18.
Ioh. 20.
1 *Tim.* 4.20
2 *Tim.* 3.5.

no,

no, which not only rule his heritage but ouerrule him after their owne luſtes. He is faſhoned to the common welth, & not the cõmon welth vnto him: and in the Church he is but an idol king an idol *Chriſt*, and hath not there ſo much honour giuen him, as the players doe vnto their kinges vpon the ſtage.

And as for the prieſtly office he ſhould execute amõgſt thẽ, therein they abuſe him yet worſe: for a new miniſterie they erect in ſtead of his: parſons or mercenarie rouing preachers, in ſtead of Paſtors and faithful Teachers. As for the other rable that ſerue in ſtead of Elders with their multitudes of attendants, as alſo their other inferiour new found officers, would fill a booke but to deſcribe thẽ & their offices. Thus make they him a miniſter after an other order thẽ that which he hath ſet downe in his Teſtament, then that wherunto he was annointed of his Father, & that with an othe, & that for euer. They impoſe alſo vpon him a new miniſtration & ſtrange worſhip more diſpleaſing vnto God then *Nadabs* fire, thẽ *Vzzahs* altar, euen al that idolatrous booke of that cõmon ſeruice, which he muſt (wil he nil he) adminiſter in maner & forme aboueſaid. Thus make they him a miniſter of al their idolatries & abhomination; by him they offer vp vnto God all this their wil worſhip, poperie & ſuperſtition: Moreouer they make him a mediatour of an other Teſtament then that of his owne, binding him to this engliſh maſſe booke and to al the iniunctions of the BB^s. the high commiſſion & convocatiõ houſe. Finally they make him a prieſt, a mediatour, a ſauiour to all the prophane atheiſtes, idolators, miſcreantes & wicked perſons, coniurers, witches, heretikes & who not; al being receaued into the bozome of their Church, whome they bleſſe in his name with his peace, to whome for mony they ſell & deliuer their ſacraments: and thus by al theſe waies they moſt impiouſly deny, & ſacrilegiouſly defile ye holy prieſthood of *Chriſt*. What kind of prophecie he exerciſeth amongſt them, may appeare by that which is already ſaid. They make him take vpon him the miniſterie of Antichriſt, euen that the Pope left in the Land: they wil not ſuffer nor receaue his miniſterie, which he hath in his Teſtament apointed for his Church. They ſet lawes not only ouer him in this miniſterie they apoint him, but alſo ouer the Goſpell yt ſelf, both by aportionating how much of his word ſhalbe read, in what oder and time &c. And this order being through the yeere and permanent, they therby abrogate no ſmall part of the Bible, and take yt cleane away from the Church, in that by their law they apoint what ſhalbe read for euer, caſting the reſt quite out of the Church, allowing yt no time or place to be publikely read. They bring in alſo in ſtead therof diuers apocrypha writings, and reade them in their Church in the place of canonical ſcriptures. They reade alſo as part of their publike miniſterie of their Church not only their abhominable ſeruice booke, but the blaſphemous iniunctions of their Biſhops, and are not aſhamed to preach and publikely to expound in the Church their fond *Apocry-*

Pſal. 110.4 *Heb.* 7. *Gal.* 3.15. *Heb.* 9.17.

Deut. 4.2. *&* 12.32. *Prou.* 30.6 *Reue.* 22.18

pha Catechismes. To cõclude they mussell & bridle vp their *Christs* mouth by publike law & power, forbidding him to teach any thing cõtrarie vnto, or to find fault with any thing by publike authoritie established or to be established, swearing him dayly to execute their iiunctiõs; thus ioining the Gospel to al the idolatrie, abhominatiõ, blasphemie, & as you see, to all the sinne, iniquitie & mischief of the land, wherby they make *Christ* a false prophet, an idolater, a blasphemer, and guiltie yea a ringleader to al this ill.

Thus you see what kind of Christ they teach you, without power, holines, truth: what kind of Gospel without freedome, without practise, without light. You see how they subiect Church, Gospel & *Christ* to the apostaticall chaire of Antichrist, making *Christ* both a minister to al their abhominations, and to iustifie and dawbe them vp with the Gospell. Infinite were the labour to reckon vp all the forgeries they build vpõ this foundation, this *Christ*, this Gospel; or to shew how these wretches munge, corrupt, peruert, wrast, falsifie & abuse ye scriptur, how they roile, yea poison the pure fountaines; or to recite the sundrie errors they heerby fall into. For whiles they thus blasphemously denie in deed and practise the whole annointing of *Christ*, namely his three offices, his kingdome, priesthood, and prophecie; standing the sworne waged marked seruants of that aduersarie that Antichrist that beast, these Bishops, deriuing their forged false ministerie from them, propheciing by their licence & limitation &c: therby they flatly denie the kingdom, Priesthood, and prophecie of *Christ*: for two contrarie Maisters they cannot obey, they cannot be subiect both to *Christ* and Antichrist: two diuerse and contrarie ministeries they cannot execute, the ministerie of *Christ* and the ministerie of Antichrist at the same time, neither cã they prophecie in both their names &c.

Ezek. 34. 18. 19. 2. Cor. 2. 17 & 4. 2. Gal. 1. 7. 2. Pet. 3. 16 Iob. 5. 23. 2. Pet. 2. 1. Mat. 6. 24. Deut. 18. 20.

Many are their forged cauillations which they invent vnto themselues to hide this their perfidy, all which (as not recking them worthie the reciting) I leaue to be refuted by their owne practise, compared to the word of God: as I might also vnto their owne alligations & excuses, God hauing so deuided their tongues, & made them so contrarie one vnto an other, as yt is an impossible thing to find two of thẽ of one mind; yea or any one of them constant in that he affirmeth. So are these accustomed to doe all things without ground or assurance, following the traditions, writings & examples of others, neuer looking how consonant they be vnto Godes word. This maketh them thus ignorant and blind in all the lawes and ordinances of *Christ*, touching the true gathering building and gouerning the Church of *Christ*, that they know not the doctrines euẽ of the beginnings of *Christ*, of repentance from dead workes, faith towardes God, of baptisme and laying on of handes: This maketh them not to know so much, as the stones wherof *Christs* Church must be built, nor the true foundation

tiō wherupō to build them, as you may ſee by that which hath beene ſaid cōcerning their outward eſtate & practiſe; much leſſe know they the true forme & faſhion of the houſe, & leaſt of all the true adminiſtratiō & ordinances therof; as apeareth euidently by their receauing of, & adminiſtring vnto this mōſtrous confuſe bodie of their profane rowtes of people; by their exerciſing this their falſe and antichriſtian miniſterie, and that after ſuch an idolatrous blaſphemous ſymoniacal maner; as alſo by receauing Antichriſts yoke, traditions, ordinances; Gal. 3. 15. wherby (as hath beene ſhewed) they deny *Chriſt* in the fleſh, by denijng Gal. 2. 5. his offices his annointing: they denie his miniſterie, his ordinances, his whole Teſtament, by receauing an other miniſterie, other lawes then ſuch as he there hath preſcribed: Or els they muſt affirme, that earthly mē may admit into & make members of the Church whome they pleaſe and wil; that they alſo may alter, add to, detract, yea abrogate and diſanul what part of *Chriſts* Teſtament they liſt; that they may erect a new miniſterie, a new forme of adminiſtration of ſacraments, of worſhip, of government: Of al which ſeuerally to intreat and ſet downe their particular errors and enormities, no pen of man ſufficeth. I refer heerin the reader partly to that which heer is already vvritten concerning their miniſterie, ordination, miniſtration, ſacraments, worſhip &c. but chiefly to his owne more neere view and diligent ſearch of their doings by the light of Gods word.

They holde alſo, that the true Church of *Chriſt* may be built and eſtabliſhed without the outward offices and gouernment he hath preſcribed in his Teſtament: yea that in ſtead of them, yt may receaue a falſe and adulterate miniſterie, be gouerned by other Officers and lawes then he hath appointed in his word. They holde that yt may be a true Church, though both miniſterie, miniſtration and gouernment be thus wholy corrupted and forged, and though yt haue neuer entred or ſmitten couenant with *Chriſt*, but ſtil and euer haue remained in ſubiection vnto Antichriſt in one falſe ſhape or other; whoſe yoke (they hold) ought not to be caſt off, to redreſſe any ſin or abuſe amōg them, or put in practiſe any more of CHRISTS Teſtamēt, then is by publike authoritie permitted; yea in this confuſion, idolatrie, ſubiection, though neither the people be called vnto nor ioined in the faith, though neither miniſterie, miniſtration nor any thing be aright according to the word amongſt them, though their Church abound with all manner of ſin, abhomination and abhominable perſons, though they haue neither power to ſeperate the moſt vncleane, to cenſure or caſt out anie offendor or offence, to redreſſe any thing be yt neuer ſo odious, hateful, and apparantly ill, nor yet haue libertie to put in practiſe any of *Chriſts* heauenly ordinances: notwithſtanding all this they hold yt with maine force and outcries to be a true eſtabliſhed church of *Chriſt*, though there be neuer a true ſtone nor any one pin or nayle of the true tabernacle aright amongſt them, as their

adulterate miniſterie, office, election, ordination, adminiſtration worſhip, ſacramentes, praiers, faſting, abuſe of the word read, abuſe of the word preached (which they corrupt, roile, diſtort, peruert, wraſt, leauen, falſifie, poiſon, abuſe, prophane, abrogate, exclude at their wils) declare. Of all which what vnſound opinions they hold, their preſent practiſe compared to the word of God, manifeſteth: yea they wil ſtil be the true Church & miniſters of CHRIST, though they reiect his word, remaine obſtinate in their ſinne, defend, plead for, & iuſtifie the ſame, perſecute, blaſpheme, & murther CHRISTS ſeruants that ſpeake vnto them in the name of CHRIST & exhort them to amendement. Thus you may ſee into what hardnes & blindnes of heart & extreame vtter darknes the Lord hath caſt theſe your Seers becauſe they haue loued darknes more then light, neither haue trembled at his word, but walked in the preſumption of their owne heart, committing arrogancie in their wrath. O how great is that darknes, when the verie light of your Church is ſuch darknes, as yt is but that verie ſmoke of the bottomles pit, when yt is duly examined. For as you haue heard al their worſhip, miniſterie, praiers, ſacraments, faſtes, to be but counterfait & abhomination: ſo yet of all other you may perceaue this their preaching of the Goſpell, to be moſt deteſtable & pernitious, euē the ſtrongeſt ſnare & deluſion of Satan, wherby he allureth deceaueth and holdeth captiue the miſerable world in the chaines of tranſgreſſion, error, idolatrie, abhomination & impenitencie, vnto iudgment.

This preaching of theirs as yt is exerciſed in a falſe miniſterie a falſe Church, as yt proceedeth from the chaire of Antichriſt; ſo is yt wholy ſubiect therunto, both the perſon & doctrine of the preacher. Their perſon either to be ſtill approued & licenciate, or els ſilenced, ſuſpended, depriued: their doctrine to be allowed or condemned as pleaſeth their Lords Ordinaries (in whoſe pontifical breſts and handes ſtandeth the whole doctrine of the church of England) what they ſhal receaue, what they ſhal reiect, what they ſhall ſay, what they ſhal leaue vnſaied &c. The word of God, Church, miniſterie, preaching and al, are wholy in the handes of theſe lawleſſe Lordes, to abrogate, eſtabliſh, bring in, caſt out, depoſe, ſuſpend without controlement or accompt. A greater power then euer was giuē vnto or exerciſed by any of CHRISTS Apoſtles, who alwaies ſubmitted their doctrine, practiſe, perſons, vnto the trial and cenſure of the word, and that by any Chriſtian. They neuer exerciſed domiō ouer the faith of any, or layd anie other burden vpon the Church, thē what they either read in the word of God, or acknowledged to be the will of God. But heere in the Church of England yt is held a ſmall thing to haue a ſtrange miniſterye, worſhip, lawes, orders, gouernment impoſed vpon them; to haue a great part of Gods word quite baniſhed the Church, the reſt that is allowed them but by ſhredds & patches at ſtarts & braydes; to haue their preaching by ſtint preſcription, limitation; to haue the whole doctrine ſubiect not to the wil of God but to the wil of theſe their Ordinaries, who (they may be ſure-

Gal. 1. 8.
2 Cor. 3. 13.
1 Cor. 11. 1.
Act. 5. 17. 11
1 Cor. 11. 23

ſure) wil allow no more & none otherwiſe, then ſhal agree to their apoſtatical throne. The miniſters of this Church may not preach, the people beleeue, much leſſe practiſe any more of the word of God, the what is confirmed by theſe their Ordinaries.

The poore pariſh or congregation where theſe prieſtes ſerue, may not meddle or haue to do with the election, adminiſtration or depoſing of theſe their miniſters: for why, they are lay mē & haue no ſkil, neither ought to intermeddle with eccleſiaſticall affaires, or with the word of God. Be their miniſter neuer ſo blind, vnſufficient or vile a wretch, detected of neuer ſo horrible ſinnes, yet may not they remoue him: their only help is to complayne to their Lord Ordinarie; in the meane while they muſt ioine to the wreteh in praiers, in ſacramentes, yea ſtill & for euer, if yt pleaſe not their ſaid Lord to giue eare to their complaint. Let their miniſter preach neuer ſuch damnable or hereticall doctrine, wreſt, peruert, corrupt, falſifie the ſcriptures neuer ſo violently and heinouſly, all the Church (no though there be all the prieſts in a countrie as at a Scene) hath no authoritie, nay is by expreſſe law forbidden to reproue this doctrine preſently or publikely, or yet to forbid him to deale with the ſcriptures; their remedy is ſtil to complaine to their Ordinarie, and vntil yt pleaſe him to take order therin, the whole congregation is ſtil bound to frequent his heretical ſermōs & miniſterie: yea al the prieſtes of the land both pontifical and reformiſtes agree in this point & cōclude, that the lay people (as they terme them) ought not to intermedle either with ye depoſing their miniſter, or reproof of his doctrine.

The one ſort (as you haue heard) ſendeth them to their Lords theſe Biſhops, the other referreth them ouer for theſe & manie other caſes vnder hand, to a prouincial or claſſical Synode or permanent councel of prieſts &c. Amongſt whome all theſe affaires muſt be debated: & after they are agreed vpon the point, then their decrees to be brought forth, ſolemnely publiſhed & pronounced to the people, who muſt attend vpon, awayte & receaue theſe Oracles as moſt holy & canonical. They haue no remedie if they alſo be contrarie to the truth, but to appeale to a councel, in the meane while ſtill ioyning to ſuch a wretch, ſuch an heretike, and that in the high profanatiō of Gods holy name, word & ordinances. But my purpoſe is not in this place either to refute the popiſh prelacie of the one ſort, or the deuiliſh forgerie of the other (hoping to find a more fit place for both) ſo much as to ſhew, that euerie Chriſtian congregation hath power in themſelues, and of duty ought preſently & publikly to cenſure any falſe or vnſound doctrine that is publikly deliuered or maintained amongſt them, if yt be knowen & diſcerned vnto them; yea anie one member in the Church hath this power, whatſoeuer he be Paſtor or Prophet that vttereth yt: as alſo to ſhew how far this their pulpet preaching differeth from that heauēly bleſſed exerciſe of expounding ſcriptures or prophecie in the Church of CHRIST.

The first me thinkes alreadie verie fully proued in all these places
Mat.18.17. where our Sauiour CHRIST hath giuen vnto his Church and to euerie
18. particular congregation therof him self, his word, his power, with ex-
1 Cor.5.4. presse charge to put in practise whatsoeuer he hath cõmanded them:
2 Thes.3. and threatned his wrath and displeasure against that whole congrega-
6.14. tion which neglecteth or breaketh any of his cõmandements, or suf-
Zach.5.9. freth any seene transgression, or error, or incorrigible impenitent of-
Mark.13.34 fendor: Also where he commanded all men to informe that Church wherof they are members, of such transgressions, offences, enormities as arise amongst them. This he in vaine had commanded, and they in vaine should do this, except he had giuẽ both absolute authority & expresse charge vnto the Church to redresse and take order in the same.
Rom.16.17. In as many places also as he hath cõmanded the whole church & euerie member therof to watch, to scowte and obserue their teachers, to
1 Ioh.4.1. trie the Spirits, to marke thẽ diligently which cause diuisiõ & offences
1 Tim.6.3.5 contrarie to the doctrine which they haue learned; to seperate them-
2 Ioh.9.10. selues from such as teach after an other maner, or consent not vnto the
2 Tim.3.1. wholsome wordes of our Lord IESVS CHRIST & to the doctrine which
2.5.4.5. is according vnto godlines; to hold thẽ accursed that peruert the Gospell of CHRIST, or preach any thing besides that hath beene taught by
Tit.3.10. CHRIST & his Apostles; to reiect an hereticke after one & the second
2 Cor.10. admonitiõto; haue in a readines due vengeance against al disobediẽce
4.5.6. &c. In al these and sundrie other places most euidently apeareth, that
Canti.6.9. CHRIST hath giuẽ ful power, absolute authoritie, and expresse cõmandement vnto his Church, euẽ to euerie particular congregatiõ, to censure both the persons & doctrines of their ministers, & of euery member of their said cõgregations. He sendeth them not heere to these popish ordinaries,
*Heb.12.22 &c. neither yet to a prouincial Synode or a *Classis* of priests: there are other vses of Synods or councels, as shal in due place be declared. They can neither ad to, nor diminish from the power of the
2 Pet.1.1. Church, or execute & alter any part of the Churches dutie.
Reu.2.26. Ioſh.7.12. 25.Ioſh.22. 18.1 Cor.5. 6.1 Cor.12. 25.27. Mar.13.34 37.1 Ioh.4. 1.Mark.13. 5.6.22.23. Math.7.15. Phil.3.2. Leuit.19.17 Exod.23.1. Luk.17.3. Pſal.145. Col.4.17 Gal.1.8.

†Moreouer, sith euerie member hath like interest in CHRIST, in his word the publike doctrine & ministration of the Church, and shall all be held guiltie & punished for the publike transgressions & abuses of the Church; seing euerie member is bound to the edification, seruice and vtilitie of the bodie; seing euerie member of the Church is commanded to watch, to trie the Spirits, to contend for the maintenance of the faith once indifferently giuen to all saintes, to auoide false teachers false Prophets &c. seing they are cõmanded not to follow the multitude or mightie, in euil; seing they are commanded to reproue their brother playnly, to bind their sinnes by the word, euen their Princes in those chaines and nobles in those fetters, to say to ARCHIPPVS looke to thy ministerie that thou hast receaued in the Lord that thou fulfil yt; yea though an Apostle or an Angel from heauen should teach either other doctrine or after an other maner, then is in CHRISTS Testament prescribed, to hold and pronounce him accursed. To conclude

clude the point; seing the praiers, sacraments, sermons of such wicked or hereticall ministers are sacriledg and abhomination in Gods sight, and that all which communicate, ioine to, heare or suffer such ministers are alike guiltie of this sinne & sacriledg: who can doubt, but that euerie Christian hath power and authoritie in due time and place (not disturbing CHRISTS holy order in his Church) publikely to reproue any publike transgression of anie member of the Church, or of the whole Church; as also to discouer and refute any error escaped or deliuered in publike doctrine: yet this (as is said) in due time & order, giuing leaue and place vnto the Elders and Prophets of the said Congregation first: who if they neglect or ouerpasse such publike transgression or error, then may any one of the congregation, or any Christian whosoeuer; yea he ought to reproue such transgression and error, vnles he wilbe guiltie of betraying the faith of CHRIST, of the distruction of the whole congregation, knowing the danger of such leauen, the sodennes of the wrath of God for such things.

prou.15.8.9
1 Cor.10. 17.18.20.
Iude 3.10.

Heere will be grosly obiected, that the common people are ignorant, not able to iudg betwixt truth & error, disordered, variable, easie to be deuided & led into sects; and therfore they are not to intermedle with the iudgment and reproof of faults and errors escaped in the ministerie, or with the censuring their persons.

That their people are blind, ignorant, seditious, headstrong, I readily grant; neither can yt be otherwise, hauing such blind guides & corrupt teachers as all they are. I grant also, that neither the people nor they ought in this estate to meddle with the word of God, or take his blessed name in their mouth, without most high and vnsufferable profanation of the same. But for the people of CHRIST, they are all inlightned with that bright morning star, that sonne of righteousnes. The eye of their faith is single, and the whole bodie is light. They are an humble, meek, obedient people, they will heare and follow the true shepheard, but a stranger they will not heare. They reioice & loue earnestly in the truth, & ca by no meanes be drawē to do any thing against the truth. And therfore hath God amongst them bownd vp the testimonie and sealed vp the law: To them he hath committed the charge and keeping of his holy oracles; to them and euerie one of them he hath giuen his holy sanctifijng Spirit, to open vnto them and to lead them into al truth: to thē he hath giuē his Sonne to be ther King, Priest and Prophet, who hath made them vnto him Kings & Priests. But if they were so blind and ignorant as these men would make them, how could they then discerne truth from error, how could they approue truth, or refute error & transgression.

Matth.6.22. 1 Cor.6.11. Col.1.12.13. Rom.12.9. 10.&c. Gal.4.18. 2 Cor.13.8. Isa.8.16. 1 Tim.3.15. rom.8.9.14 Iob.16.13. 1 Ioh.2.27. Reuel 1.6.

Happily for all this heere will be saied, that the common sort of CHRISTS seruantes either haue not this knowledg, or haue yt but in small measure; and therfore are vnfit to deale in these high matters, and can not doe yt orderly & soberly.

To this

Rom.12.3. To this I anſwere, that they are to reproue no more then their aſſu-
1 Theſ.5.14. red knowledg leadeth them vnto. If they tranſgreſſe the limits either
2 Theſ.3.14 of their knowledg in reprouing that which deſerueth no reproofe, or
breake the eſtabliſhed order of the Church by raſhnes, intemperance
&c. then are they for ſo doing ſubiect to reproofe & cenſure for abu-
1 Cor.11.16. ſing their libertie, for breaking order: the Churches of God haue no
1 Cor.14.33 cuſtome to be contentious. But if they ſhould be debarred of this
power, libertie and dutie becauſe they are not ſo learned as the prieſts,
and haue not beene at the vniuerſitie &c. by that popiſh reaſon were
the word of God to be ſhut vp from al lay men (as they cal them) that
no man might reade or ſpeake therof in his houſe or family, becauſe
they haue not knowledg to vnderſtand yt & open yt after their ſchoole
maner, the word of God being ſuch an abyſme of wiſdome and of ſo
great dignitie & reuerence, & that in al places alike. And ſhould they
not by this reaſon alſo ſhut yt vp from themſelues, and from al men in
1 Cor.13.9. this life? for he that knoweth moſt knoweth here but in part, yea & of
2 Cor.8.2. Phil.3.13. that part he knoweth nothing as he ought to know.

But they are to vnderſtand that God hath not giuē vs his word that
yt ſhould be perfected or receaue grace from vs, but y^t yt ſhould bring
1 Cor.4.7. grace vnto vs, build vp & accompliſh our faith, & nouriſh vs vnto eter-
nal life; that yt ſhould be milke to the weake & vnexpert, ſtrong meate
to them of riper age. According to this word who ſo ſpeaketh not, yt
is becauſe their is no light in them. By this word what ſo is reproued
Iames.2.1. or affirmed, the baſenes or ignorance of the ſpeaker is not to be regar-
ded: it no way diminiſheth any thing from the dignitie & truth of the
word; to which (as the only obiect) the Church is to caſt their eye. As
for theſe learned diuines of our age, I refer them vnto, or rather op-
poſe vnto them the wiſdome & word of God, who you ſee hath giuen
vnto al his ſeruantes this libertie & power; yea rather hath layd vpon
them this charge & duty, to reproue & cenſure any error or tranſgreſ-
ſion which is committed by the whole Church or any member of the
Church contrarie to the word of God, by the ſame word.

But yet are not our learned Reformiſts ſatiſfied: for loe, they fetch a
reaſon ſomwhat more ſubtilly (though altogether as far frō the truth
as the other) from 1 Cor.14.32. where yt is ſaid *The Spirits of the Prophets are
ſubiect to the Prophets*, therfore conclude they, that the people are not to re-
proue, iudge, or cēſure the doctrine of the miniſter, but only an aſſem-
bly of miniſters, a ſchoole of Prophets as they call yt.

Before I ſhew their groſſe miſtaking & peruerting this place of ſcrip-
ture, I diſmiſſe their Argument by denying the conſequent therof.
That becauſe the Spirit of the Prophets are ſubiect to the Prophets;
y^t is, ſuch as haue the gift of vtterance & expounding ſcriptures ought
principally & eſpecially to iudg of that exerciſe, and to ſpeake in that
exerciſe as in way of prophecie: Therfore the whole Church beſides
nor any member therof ought not to reproue, and cenſure ſuch errors
as haue eſcaped the Prophets & are reuealed vnto them. And for this

I insist in the former reasons & expresse places of scripture alledged. Very hard yt were, that yᵗ heauenly and most blessed exercise of prophecie which was instituted of God for the singular comfort & general inlightning of the whole Church, should through the pride and arrogancie of a few, be turned to the vtter subuersion of the faith of the whole Church, and the desolation therof. For what part can there be pure, where the doctrine is not sound? or what can be more miserable then to see with others mens eies, to beleeue vvith other mens hearts, yea to be brought into that slauerie and subiection, that they must receaue and beleeue whatsoeuer the prophets or ministers speake and agree vpon, be yt neuer so dissonant and repugnant to the word of God. This were right after the manner of the Atheists of these daies, to hire into their parish a learned preacher, though al the rest of the parish be neuer so blind, prophane, wretched, yet where this burning lampe is, they are all in happy state and safe inough; because they haue the Gospell preached amongst them, they are a famous Church. But our Sauiour *Christ* & his Apostles submitted their ministerie & doctrine to the trial, censure and iudgment of al, by the scriptures; yea & most commended and reioiced in these hearers that were most diligent to examine and try their doctrine. And I would faine know what iniurie yt were vnto any, if the Church stil reteined that libertie, not disturbing the holy order therof. But these priestes, they will not only not submit their persons & doctrine to the censure of the Church where they administer (for they must haue a iurie of clarkes a *classis* of Priestes to goe vpon them) but they bind their poore Church to their lipps, and build yt vpon themselues, and vvith their blazing light strike al yᵉ r est of their hearers & followers starke blind.

Gal.5.9. *2.Tim.2.17* *Tit.1.10.* *Ioh.4.42.* *Gal.6.4.* *Ioh.5.39.* *& 10.37.* *38.& 18.* *20,21.* *Act.17.11.* *1.Thess.5.* *21.* *2.Cor.1.13.*

Now let me returne to this place of the *Corinths* which they so falsely interpret, miserably misuse, and most perniciously peruert. The prophets they giue out to be vnderstood of such ministers only, as haue the gift of preaching (as they call yt) holding yt lawful for none els to speake of the scriptures by way of interpretation and prophecie, especially to expound them in the Church or Congregation. This exercise spoken of heere by the Apostle, they say is vnderstood of such propheticall ministers only, is instituted only for such, and belongeth only vnto such. The place of such exercise, they terme a schoole or colledg of prophets.

Heerupon they abuse this heauenly glorious exercise, in that they shut yt vp amongst a few of them, shut out the people from yt vtterly, making yt like Osyris mysteries: Besides that they heere amongst themselues vnsufferably corrupt all the scriptures they intreate of, by their *Rhetorical* figures, deuisions, demonstrations, humane & traditional writings, wherin all their vniuersitie learning consisteth. This place they most pernitiously peruert, in that from hence they deriue their Prophetical Conuenticles and Classical *Synods*, assuming heerby

into their owne hands the key of al knowledg, and ſhutting vp the ſcripturs, yea all Gods graces, euē the holy Ghoſt yt ſelf amongſt thē-ſelues in theſe their ſchooles of prophets: as alſo into their Claſſes of ſelect prieſts the ſcepter of *Chriſt* and abſolute gouernment of al churches, to whome yt is left but to receaue & execute the reuerēt decrees of this famous *claſſes* of prieſtes.

1. *Cor.* 14. And now let this ſcripture wherupō they build al this ſtuffe be duly ſearched & pondered, & you ſhall find yt in all theſe things direct
Ver. 1. & flat againſt them. Firſt that the prophets there ſpoken of by the
12. Apoſtle, that are to ſpeake in and iudg of this exerciſe were not only
13. miniſters, is gathered by the whole ſcope of the chapter, where euerie brother is incited to emulate ſpiritual gifts, the rather that they might prophecie and helpe to edifie the Church; this gift by manie reaſons being preferred to all other gifts, & prooued far moſt excellēt both in yt ſelf & to others &c. Moreouer in this exerciſe of prophecie which was inſtituted for the inſtruction and comfort of all, the Apoſtle ſaith
Ver. 29. that *Three Prophets may ſpeake in due order*, one after an other at one time, & ye others are to iudg &c. Three miniſters I am ſure in any one church there cannot be that by office are to attēd vnto the miniſtratiō of the
Rom. 12. 7. word. The paſtor & the Teacher are the only offices that I now know
8. apointed to the miniſterie of the word; & therfore euen by this place, more beſides the miniſters of the Church may ſpeake in the way, yea in this publike exerciſe of prophecie. Neither ought this to ſeeme ſtrange in the eares of anie that knowe what belongeth to the exer-
Luk. 10. ciſe of prophecie or order of the Church: It is no other thing thē *Chriſt*
Act. 8. 4. hath inſtituted & the Apoſtles euerie where taught, and that by moſt
& 11. 20. ſenſible reaſons. For as the bodie conſiſteth of manie members, & al
Rom. 12. 6. the members haue not one office &c: ſo the members of the Church
1 *Pet.* 4. 10 being diuers & hauing receaued diuers gifts, are (according vnto the grace that is giuē to euerie one) to ſerue the Church, or rather ye Lord with the ſame, as good diſpoſers of the manifold grace of God. If they haue the gift of prophecie, then are they to exerciſe yt according to the proportion of faith, ſpeaking as the wordes of God alwaies, keeping themſelues within the bound of ſobrietie & truth: who ſo doth otherwiſe is ſubiect to cenſure & reproofe. We ſee the practiſe heerof not only in *Corinth* but in *Antiochia* & *Rome*, & no doubt by the ſame rule in other churches. In *Antiochia* we reade of ſūdrie prophets & teachers, *Barnabas*, *Symeō*, *Lucius*, *Manahen*, *Paul*. *Act*. 13. 1. & 15. 32. of *Iudas* & *Silas*, that exhorted & taught in that Church. That there were ſundrie alſo that taught in *Rome*, appeareth *Philip*. 1. 14. 15, &c.

Deut. 13. 2. Neither hath this beene ſtrange euen vnder the law: we ſee God
& 18. 20. & choſe his prophets of al tribes, whoſe doctrine was to be tried by Gods
&c. word. Their prophecies of future things, by the euent: we ſee our Sauiour *Chriſt* his Apoſtles & diſciples did the like throughout al the cities & ſynagogues of the Iewes.

Yf vnto this yt be anſwered that our ſauiour *Chriſt* was Lord of the law

law & of the Temple, and ſo might doe his pleaſure? (for the prophets Apoſtles & diſciples what they did was alſo by the commandemẽt of God) and ſo none of theſe examples to be made preſidentes vnto vs without the like warrant. I graunt well, neither would I ground vpõ theſe examples if either they were cõtrarie to any law of God, or that there were not expreſſe warrant in the Teſtamẽt of *Chriſt* & in ye other ſcriptures, that ſuch as haue the gift of prophecie may and ought to exerciſe their gift in the Church of *Chriſt*. To that end I brought theſe examples, to ſhew that yt was a thing vſual amongſt the Iewes and not contrarie to anie law, as Doctor SOMR & almoſt al the prieſts of the land very ignorantly and falſly giue out. For neither can they prooue that yt was vnlawfull for any beſides the prieſts to reade or expound the ſcriptures, or vſe exhortation and praier in the Temple & publike Synagogues of the Iewes, neither yet that yt only belongeth to the miniſters of the Church vnder the Goſpel, vnleſſe we wil take their bare affirmation for proof.

But as vnder the law I haue alledged manie examples to the cõtrarie, ſo might I bring more. *Solomon* praied, *Ioſiah* exhorted in ye Temple. If they think to euade by ſaijng they were prophets, & did yt by eſpecial warrant; I doubt they cannot prooue *Ioſiah* a prophet. Againe I would aſke them, whither this eſpecial warrant were priuate and knowen only to themſelues, or publike and knowen to the people & ſtate alſo? Publike they cannot ſhew yt, for then would they neuer haue reſiſted the meſſage and ſlayne the prophets &c. If yt were only priuate and knowen to the prophets only, then what was this to the ſtate or people? the prieſtes would neuer haue ſuffred them in this maner to haue vſurped their office. Againe our Sauiour *Chriſt* (if yt had beene contrarie to the law) would neuer haue done yt, or cauſed his diſciples to doe yt; who were no where reprehẽded for teaching, but for their doctrine only, as apeareth by the examinatiõ of our Sauiour CHRIST before the high prieſtes: neither were anie of his diſciples troubled for teaching in any of the cities and ſynagogs where he ſent them.

1. Kings. 8. *2. Chron. 34. & 35. Chap.*

After his death alſo, when the Apoſtles accuſtomably taught and praied in the temple, being brought before the councel, they were not reprooued (though they were ignorant and baſe men of occupation in their eies) becauſe they taught & praied publikly, but becauſe they taught the righteouſnes and glorie of that *Chriſt* whome they had ſo vniuſtly murthered and put to death; and were not forbidden ſimply not to teach, but not to teach in his name. So you ſee yt was not *Chriſts* warrãt that ſtood thẽ in any ſtead for the allowãce of this actiõ either before magiſtrates or people who knew or acknowledged not *Chriſt* but abhorred him & put him to death. Yf yt had beene cõtrarie to the law for any but prieſts publikely to teach, pray &c. both our ſauiour *Chriſt* and his diſciples ſhould haue heard of yt no doubt at the handes

Act. 4. & 5. Chap.

of theſe carping cauilling phariſeis, & of thoſe malicious murtherous prieſtes. But we ſee the Apoſtles were euerie where permitted to teach through all the ſynagogs of the Iewes, inſomuch as the rulers of the
Act. 13.15. ſynagogue at *Antiochia* ſent vnto *Paul* & *Barnabas*, willing them if they had any exhortation for the people, to ſay. This they would neither haue permitted nor done, if yt had beene contrarie to their law. By *Chriſts* warrāt theſe rulers did yt not; for, for his name ſake they perſecuted & afterward ſtoned him. Let this perilous paradoxe then at length be gained *That others which haue the gift of prophecie beſides the miniſters, may publikly teach or exhort in the Church.*

Now remaineth to be ſhewed, that this exerciſe of prophecie belongeth to the whole Church, and ought not to be ſhut vp in this maner amongſt the prieſts only, the people being ſhut out either to ſpeake or heare. This the Apoſtle in this 14 Chapter plentifully proueth by many reaſons, & plainly auoweth in direct words. Reaſons may be drawē from the verie exerciſe of prophecie yt ſelf, which is nothing els now with the Church, then an expounding & interpretation of ſcriptures. This light I am ſure they wil grant ought not to be hid vnder a bed or buſhell; neither to be ſhut vp amongſt a few, as theſe *Anabaptiſticall* preachers vſe in their cōuenticles at this exerciſe. There are no eare ſecrets
Mat. 10.27. or hiddē myſteries which are to be kept cloſe, but are to be proclaimed
Nehem. 8.8 & publiſhed vpon the houſe top.

The endes alſo of this exerciſe of prophecie ſhew, that yt belongeth to the whole Church, and none of them ought to be ſhut out. The
Ver. 3. 5. endes are the edification, exhortation, & comfort of the whole bodie.
31 what a pride & inſolencie, yea crueltie is yt in theſe men, that would aſ-
24 ſume vnto themſelues only this bountiful grace of God, and debarre others from the ſame, and that the verie Church, to whome yt belongeth & for whome yt was inſtituted; whē the Lord alloweth euē ſtran-
Iſa. 11.10. gers & vnbeleeuers to come vnto yt, lifting vp the Sonne of man ther-
Cant. 8.13. by as a ſtandard to other nations. What enemies thē are theſe men vn-
Iob. 3.14. to the glorie of God and contrarie vnto all men, that would take from them this moſt bleſſed meanes of their ſaluation.

The Apoſtle alſo in expreſſe wordes declareth, that this exerciſe belongeth to the whole Church. *Ver.* 23.24. If (ſaith he) when the whole Church is come together vnto the ſame, & all ſpeake tongues, there come in alſo they that are ignorāt or vnbeleeuers, wil they not ſay that ye are mad? but if al prophecie & there come in an infidel or idiote, he is conuinced of all, he is iudged of all &c. The 26. *Ver.* alſo: what is then brethren? when ye come together euerie one of you hath a pſalme hath doctrine &c. Likewiſe *Ver.* 31. For you may all by one euerie one of you prophecie, that all may learne and all may be comforted. What can be more manifeſt & direct then theſe places, that this exerciſe of prophecie belongeth to the whole Church, & that euerie faithful man hath here freedome and power both to be preſent and to ſpeake alſo as need requireth, and God reuealeth vnto him.

Are

Are not alſo al the carnal reaſons of theſe phariſeis takē away, which alledg the ignorance of the moſt part, or confuſion, if al might be ſuffred to ſpeake. To the one, no mā is to ſpeake but as the words of God, according to the proportiō of faith within the boundes of ſobrietie & truth; his wordes muſt be to edification, els he faulteth & is iudged for them. For the confuſion that might herevpon ariſe if all ſhould haue power to ſpeake: It is not here ſaid that euerie one which hath power ſhould at al times vſe this power: that which is lawful is not alwaies expedient: Chriſtians are to vſe their libertie to the edification, & not the confuſion of the Church; for God is not the author of diſorder but of peace, as in all the Churches of the Saintes. They then that thus preſumptuouſly either innouate or abuſe this bleſſed ordinācе of CHRIST, find fault with & controule the commandements of God, and charge God with confuſion, who is the author of this exerciſe, order, libertie.

1 Cor. 10. 23. Gal. 5. 13. 1 Pet. 2. 16. V. 40. V. 33.

But D. SOMES hath by the priuiledg of the Church of Englād publiſhed yt vtterly vnlawful for any that is not a miniſter, to deale with the interpretation of ſcriptures, what giftes ſoeuer God hath giuē him thervnto; and ſaith, theſe abſurdities would enſue therof: that women may then alſo preach in the Church; that thoſe men that thus ſpeake in way of prophecie vſurpe the miniſters office with *Corah*, offer *Iehiah* incenſe, & may alſo by this meanes enter into the Councel chamber, and intrude into the ciuil magiſtrates office; for to giue councel alſo is euerie Chriſtians dutie &c.

What can be more blaſphemouſly & reprochfullie repugnant to the word & order of CHRIST, who you ſee is the author of this exerciſe in this maner, & hath for euer left yt as a cōmandemēt vnto al churches: For (ſaith the Apoſtle *verſ.* 37.) If any man ſeeme to be a Prophet or ſpiritual, let him acknowledg what I write vnto you, becauſe they are the commandements of God &c. But if anie man be ignorant, let him be ignorant: Therfore my brethren couet ye to prophecie, and to ſpeake with tongues forbid not: Let al things be done comely, and according to order.

For D. SOMES firſt abſurditie; womē are expreſly forbidden to ſpeake by way or in the exerciſe of this prophecie in the Church *verſ.* 34. 35. So then this is but a reproch of his owne abſurd brayne, to bring the truth into ſlaunder.

That ſuch as ſpeake in this exerciſe of prophecie doe not anie way vſurpe the miniſters office, hath beene largly ſhewed by the diſcourſe of this whole Chapter. Neither hath he brought any peece of a reaſon to proue, that only miniſters ought to ſpeake of the ſcriptures in the Church.

For his third impious & odious calumniation; that ſuch as preſume to ſpeake in the Church not being miniſters, may as well intrude into the Councel chamber & magiſtrats chaire; yt is in yt ſelf ſo falſe, fooliſh & abſurd, as yt deſerueth none anſwere. It is but the venome of his ſerpētine tongue, the Adders poiſon that is vnder his lipps, wherby he

he seeketh to draw the truth of CHRIST and the professors therof into hatred. He might as wel say, that because CHRIST hath made vs all Kings & Priests vnto him, therfore we will heere vsurpe the ciuill magistrats and ecclesiastical ministers office. These are but the malicious collections & vaine conclusions of his idle head & graceles heart, thus to blaspheme the holy ordinances of CHRIST, to call yt *Anabaptistical*, the deprauing of the holy scriptures, abusing of the auditors, disturbing both of Church & common welth, calling such Christian assemblies as practise this cõmandement *Anabaptistical* conuenticles, although he neuer in his life was present at any of their exercises, nor is able to charge any one of them with any one *Anabaptistical* error, as they by his owne mouth are able to charge him & all this antichristian ministerie of England, which exercise a ministerie without a lawfull calling thervnto by vertue of their inward calling, which is their learning & sufficiencie; as though CHRIST did not know the end, vse & measure of the gifts he hath giuen them. In the Church of CHRIST there are none suffered to speake by way of prophecie, but such as haue the gift of prophecie: and to forbid such to speake, were to stop vp the conductes & springs of the Church, or rather of Gods graces, wherby the Church should be watered and refreshed: so far is this exercise from deprauing the scriptures or abusing the auditorie. The rest of his vituperie he hath layd vpon CHRIST the author of this exercise, and to him shall answere for the same at that day of reckoning & accompt.

Yf none but Ministers may speake publikly in the Church by way of prophecie, how should the people haue trial of the gifts of any? how should any ministers in this generall apostacie and departure, be restored? yea how should there euer be any other then now are? For if the people may not heare their gifts, how should they iudg them? If they may not vtter their gifts, how should the people heare them? Heere I shall by both sorts of our priestes, aswell Pontifical as *Reformists* be answered; that the law is not so generall, but that there are exceptions vnto the same. The Pontificall will alledg; That their mother the Vniuersitie, their father the Bishop, haue authoritie to giue licẽce to preach in any Church whersoeuer they become before they be either full ministers, or haue any office as the english Deacon or half priestes, the cathedral Prebends, the commõ Curates or rouing Preachers: Amõgst which you must note a double mysterie. Some of them are full ministers without either certayne charge, place, or office. Others haue a certayne, yea a pastors charge and office, and yet are not full ministers: of which sect are the Prebendes & ciuil Doctors, who may haue parsonages, and yet be no ministers.

The Reformists they wil likewise answere me; that their mother the Vniuersitie she hath power to giue leane to preach vniuersally through all Churches, and also the *Select Classis*: yea peraduenture this schoole of Prophets assembled, haue power to admit some one picked man

mã to their myſteries which is no prieſt,& to giue him leaue to ſpeake amongſt them; yet hereof I doubt,and therfore wil not ſtand;and thus may the people by both ſides haue triall of their gifts.

Great reaſon that they which make the law ſhould alſo make and take exceptions at their pleaſure. But wel,what booteth this trial that they allow the people,when neither of them giue the people liberty to iudg or reproue their doctrine? when both ſides, both Biſhops and this new *Claſsis* take vpon them to make miniſters without the people, without any charge, place, or office certayne? But let this matter reſt: I would know of both or any of them, what this their mother they ſo much boaſt of is? & where ſhe had this high authority aboue other women?

Heere they wil with one voice anſwere,that the Vniuerſities are the ſeminaries of religion,of the miniſterie of the land; the ſchooles and colledges of learning, wherin the ſonnes of the Prophets are trained vp,as they were in *Naioth*, in *Bethel*, *Iericho*, *Ieruſalem* & *Corinth*.

If the tree be knowen by the fruite, the Cockatrice by the poiſoned egges,the Viper by the ſpawne,the neſt by the birdes; then let the religion and prieſtes of the land ſhew what kind of ſeminaries & colledges theſe Vniuerſities are. If theſe be the beſt fruite and famouſeſt men (that are inſtructed in nothing but to corrupt and cauill againſt the truth) then let them take heed, for the axe is layd to the roote of the tree &c. Yf alſo theſe your vniuerſities be compared to theſe cities whither theſe faithful mẽ repaired(becauſe of theſe famous Prophets) to be inſtructed in the lawes of God,we ſhall find thẽ more like to the Sodomitical colledges and fellowſhips of the idolatrous monkes and Friars, brethren of a birth, euẽ by both parentes;then vnto the holy aſſemblies of the Prophets. And this will appeare if we compare them either in the perſons aſſembled, or in the maner & endes of their education & trayning.

What the ſonnes of the Prophets were,is alreadie ſhewed; namly godly men that repaired to the cities where theſe famous Prophets were moſt reſident,to be inſtructed in the law of God. But the perſons that reſort to theſe vniuerſities are the children of all the profane in the land,that repaire thither to be inſtructed in heathen & vaine artes, wherby they may get their liuing; or if they ſtudie diuinitie (as they call yt) they make an occupation of yt: It is but for their belly, for worldly promotion, and not for the glory of God, as the greedy ſeeking after their eccleſiaſticall liuings by the one ſort, the ſelling of their cunning and letting forth their tongues to hire of the other ſort, declareth.

Theſe holy companies of prophets mentioned in the ſcriptures,were trayned vp in the law of God, liued orderly in the feare of God together with their wiues & families. But theſe vniuerſitie colledges are a miſſeline rowte of very young men for the moſt part & boies together,

ther, leading their liues in idolatrie, confusion, disorder; spending their liues in vanitie, follie, idlenes, liuing neither in the feare of God, nor in any well established order of his Church, neither in any lawful calling in the cõmon welth. They are forbidden in these societies to liue in holy wedlock: Yf he be maried, he may not there enter: if he being entered marye, he may not there tarye. An endles discourse yt were but to recite their seuerall idolatrous profane vsages, mysteries, othes, vowes, ceremonies; all which euidently shew frõ whence they had their originall; namely from Antichrists chaire, to which they haue euer serued, & stil in all places doe serue, fighting stowtly vnder his banner against the faith & Church of CHRIST, supplijng him cõtinually with fresh soldiours to carrie abroad his marchandise, & set abroch the deceits of Satan.

Reuel 18. 2. Neither are they more like vnto the Churches of CHRIST, then vn-
1 Ioh. 1. 7. to the schooles of the Prophets: the Church of CHRIST is no cage of
2 Cor. 6. 14 such vncleane & hateful birdes, of their frie & offspring: the churches of CHRIST haue no such colledges, societies, fellowships; y. Churches of CHRIST haue no such heathenish & idolatrous customes, exercises,
1 Tim. 1. 4. vsages, othes, vowes, ceremonies; they haue no such prophane arts,
& 4. 7. & vaine education & literature; they haue no such degrees & ostentatiõ
6. 3. 4. 5. of learning, neither are there found either Bachelors or Doctors of
20. 21. diuinitie: Their Pastors and Teachers are chosen for their knowledg,
2 Tim. 3. grauitie, godlines of life: they haue no such fastuous & blasphemous
Tit. 1. 1 *Pet.* titles, but are called to a labour and a charge; for the faithfull perfor-
5. 2. *Act.* 20 mance wherof, they rather desire to be commended, then to be thus
1 Cor. 4. 2. greeted in the market place. As they are by the Church wherin they
Math. 23. 7. serue, called to this office; so are they orderly & reuerently ordeined
Act. 14. 23. by and in the same Congregation, with fasting & praier &c. and not araied in scarlet with the habite, hood, tippet, cornerd cap, with their maces and beadels proclaiming before them, and such a traine of the popes clarkes young and old following them through the streetes till they march to the place where they play their prises: Neither are they in this maner dubbed Doctors by the deliuering a booke vnto them, sworne vpon a booke to their fathers fidelitie & their mothers mysteries, adopted their sonne by a ring & a kisse, or enthronized in a chair
Act. 20. 28 with many other ceremonies and made Doctors of diuinitie, Doctors
1 Pet. 5. 2. in name & title only, without any certaine office or Church wherin & whervnto to administer.

Col. 2. 9. For this title of diuinitie, I know not how to giue yt vnto anie mortall man without blasphemie, CHRIST only excepted, in whome the fulnes of the Godhead dwelleth bodily. The *english* of Christian re-
Reuel 13. 1. ligion & profession of the Gospell and faith of CHRIST, I can well a-
Reuel 17. 3. way with and digest: but this english romish abstract of diuinitie, I am assured came from the same forge that their title of the supreme head of the Church did, and cannot with all the glozes, scholions, & learned interpretations they can deuise, be made other then most high

high blasphemie against the sacred persō of *Christ*, who is the only vniuersal Doctor of al his disciples, & of al true religion. And euil may D.S. either defend or patterne his Doctorhood by S^t. *Paul*, who in the same verse by him alledged 1 *Tim.* 2. 7. sheweth a lawful calling, a lawful & certaine office, & also a sincere & faithful administration therof. But now as St *Paules* Apostolick office is ceased, the Church being established and deliuered to other certaine offices: so if *Pauls* Apostolike roome or Doctorship (as he caleth yt) were voide, I suppose D. SOME not the fittest man in the world for yt: although (if yt be as I heare) he cā be no lesse thē an apostle by his offices, he being a Pastor, yf not a double or plurified nonresident Pastor of many churches; a Doctor you see by priuiledg and stile, and a *Deacon* I meane also at *Ely*. And what was or could any Apostle be more; Yet seing al these are but forged stuffe, and that he hath neither anie true office in the Church, neither any true calling thervnto &c. we can take him but for a false Apostle at the best, if he sit not in an *Apostatues* chaire, that I say not an *Apostatues* gowne some where els; & so leaue him either to repentance, or to follow his predecessor to his apointed place. *Math.* 23. 8. 10.

But by following this bird ouer far, I had almost beene trained frō the nest. I was shewing what litle affinitie there is betwixt the churches of *Christ* and these vniuersities, these Colledges of clarkes, these schooles of Prophets. In the Churches of *Christ* the names and offices of *Chancelor*, vice-*Chancelor*, *Commissary*, *Proctors*, *Taskers*, *Bedels*, *Prouosts*, *Maisters* of *Colledges*; vice *Maisters*, *Bowseers*, *Deanes*, *Fellowes*, &c. are all strange and vnheard of; as also their seueral statutes, customes, ceremonies, their manner of degrees and disputing for their degrees and order of teaching, which were no smal labour but to reckon vp.

All which as they are strange to the Church of *Christ*, who find not in all Godes word any of these offices, degrees, statutes, orders, customes, ceremonies, vowes &c. neither any such vniuersities, colledges, societies of schollers: so (seing they haue no groūd in the word of God, no fellowship or communion with the Church) I see not why they should haue any more tolleration then their elder brethren the monks, who euerie way had as great shew of holines and couler of vtility to the Church as they, or these other cathedrall collegiate dennes haue, yea and might both as soone and as well haue beene purged of their *Masse* and latine seruice, as these are: so that the same end that is befallen the one remaineth the other. The lord is not pleased with any voluntarie religion. That building that hath not the word of God for the foūdatiō, though yt be dawbed with neuer so great cunning and learning, and vndershored with neuer so great pollicie and power, though yt be built as high as *Babel*, yet shall yt assuredly fall, and the greater shalbe the fall therof. As there is no building without the word of God for the foundation; so is there no fellowship or communion out of the Church of God. And therfore no such confused colledges, no such idolatrous assemblies as are not gathered *Ezek.* 13. 11. &c, *Math.* 7. 26 1. *Iob.* 1. 7. *Eph.* 4. 13. 14. 15. 16. *Eph.* 5. 8. 9 10. 11. 12.

vnto *Christ* but vnto *Antichrist*, as liue not in that Christian order & fellowship which *Christ* hath apointed to all his seruants in his Church, but leade their liues in antichristian disorder in Babilonish, if not Sodomitish confusion; no such heathen schooles wherin youth is not trained vp in the feare, knowledg, and order of CHRIT, but in vaine arts, superstition, idolatrie, disorder &c. haue any foundation in the word of God, any fellowship with or allowance in the Church of God.

Eph. 6. 4. *Prou. 22. 6.*

But heere wil the vniuersitie Knights draw me within the cõpasse of these two absurdities: First that I condemne all good arts and literature; then, that I quite driue them out of the world by taking away the schooles of the same, wherin youth might be trained & brought vp.

Nothing lesse, I with my whole heart allow of any art or sciẽce that is consonãt to the word of God, & to the doctrine which is according to godlines: only the curious & heathen artes, prophane & vaine babblings and oppositions of science falsely so caled which they professe & wherwith they poison & corrupt al the youth of the lãd, I abhorre, because God condemneth.

As for schooles to teach the tongues or any laudable or necessarie art, I wish them in abundãce; yᵗ if yt were possible not only the youth, but euen the whole church might be trayned therin: I with my whole heart wish, that al the Lords people were Prophets: such an enemie am I to true knowledg & learning, that I would not haue yt any longer kept secret in a mysterie, but euen proclaimed vpon the house top in euerie Citie & in euery street: yet stil & euer with this caution, that these schooles both be in an established church (I meane in such places where the Saintes liue together in the faith, order, obedience and communion of CHRIST) and not in such monkish, idolatrous, confused, idle, profane colledges and fellowships as theirs are: Likewise that the tongues or sciences be heere taught in an holy, sanctified, reuerend, graue maner, and not in such an vnsanctified vaine maner as they vse: So shal the earth be ful of the knowledg of the Lord as the waters that couer the sea: for in the Church of *Christ* are al his springs inclosed, which by this meanes should runne at euerie conduct, and water the whole land abundantly, whereas now they lye in miserable darknes, wholy ouergrowen with brambles & briers.

And surely I euen with maruaile wonder, how these men can be so blinded, to compare these wicked idolatrous societies to the assẽblies of the prophets, or vnto the Church of *Christ*, when you see they haue nothing common with them or like vnto them, either in the people assembled, doctrine taught, manner of teaching & learning, or order of life; when they vtterlie want warrant in the word of God for such kind of Colledges, societies and schooles, these hauing beene deriued either from the heathens, Egiptians, Greekes, Persians that had their peculiar colledges and schooles to their peculiar sects, or els haue issued

flued out of the ſmoke of Antichriſts inuentions out of the bottomles pit. They alwaies haue beene & ſtil are the verie hyues & nurſeries of theſe armed poiſoned Locuſts & venemous Scorpions, I meane either that falſe miniſterie of Antichriſt, euen al the gouerning & teaching prieſtes as *Cardinals, Arch-biſh. Biſh. Suffragans, Archdeacons, Chancelors, Commiſſaries, Ciuil Doctors, Aduocates, Proctors,* vagrant rouing *Miniſters & Preachers, paiſh Prieſts &c.* or thoſe coũterfait religious hypocrites, monkes, Friers, Nunnes, Clarkes, or (as we now of late call them) ſchollers. Al which haue in innumerable multitudes from time to time and at all times ſwarmed and iſſued out of theſe hyues into the face of the whole earth, corrupting and deſtroijng euerie greene thing, poiſoning the pure fountaines of Gods word with their accurſed glozes, deepe learning, ſubtil & figuratiue interpretations, darkning the ſonne and infecting the aire therwith; as alſo with the blaſphemous traditions of their king *Apollion* that Angel of the bottomles pyt. They haue alwaies moſt peſtilently fought vnder this their captaine againſt the Lambe his Goſpell & Church, plentifully furniſhing and continually ſupplijng all the offices & roomths belõging to that huge Midianitiſh hoſt of Antichriſt: the leaders, captaines, and officers wherof, are & euer haue beene wholy taken out of theſe *Seraliets*, euen frõ the Popes perſon to the loweſt Prieſt.

How they are reformed by hauing this engliſh porteſſe their ſeruice booke in ſtead of their olde maſſe-booke, may partly by that which is aboue written concerning the ſame, appeare: but more manifeſtly, by taking a view of ſome of the blaſphemous idolatrous cuſtomes which ſtill remaine in practiſe with them in the ſame maner as they did vnder the Pope: all or any of which yt is not heere my purpoſe any further to deſcribe. It ſufficeth me to haue ſhewed them to be confuſed, idolatrous, vnchriſtian, vnlawfull aſſemblies and ſocieties; ſo far from being to be compared vnto, or iuſtified by the aſſemblies of the Prophets or that heauenlie exerciſe of prophecie now in the Church of CHRIST, as they are not to be ſuffered in a Chriſtian common welth. And therfore heere againe once more I conclude; that both theſe vngodly aſſemblies, as alſo the cathedral dennes and colledges, ought by as good right to be aboliſhed, as their other brethren and ſiſters of a birth the monaſteries & nunries are, ſeing they all want foundation in the word, had one and the ſame helliſh original, had and theſe ſtill reteine the ſame blaſphemous incurable abuſes, which can by no way be reformed but by their vtter diſſolution.

Thus haue we through the mercie of God by the light of his word taken a ſleight view of the neſtes of theſe vncleane birdes, and haue therby ſeene both what maner of ſchooles, & what kind of Prophets theſe are: we haue ſeene how euil this 14 of the *Corinthians* fitteth either theſe vniuerſitie and cathedral Colledges, or theſe new deuiſed Cõuenticles of propheticall prieſts: we haue ſeene how wickedly they corrupt, peruert, abuſe that ſcripture & holy exerciſe. Now yt remaineth

neth but in a fine or two, cõpare their publike preaching in their Synagogues to this heauẽly exercise of prophecie instituted in the churches of *Christ*.

First these parish priests or hired preachers al of them preach vnder their ordinaries licence stint & limitation, as hath beene shewed. Thẽ they are prescribed their time when to begin. They haue a prescript place like a tubbe called their pulpyt, for ye most part able to receaue no more then one person, except yt be a suggestor or prompter, as in some special places: Neither doe they ordinarily speake any more thẽ one, & he for the most part disputes to the howerglasse, which being runne his sermocination must be at an end. Preach this priest neuer so vnsound corrupt or heretical doctrine, there is no present or publike controulement or retractation to be had. Handle he the scripture neuer so vnsufficiently or vnsauorilye, peruert, mistake, or falsifie he yt neuer so grieuously, there is no amendes or supplie of others to be looked for, none els being suffered to speake. The Church hath no power either to approoue or reprooue any doctrine deliuered thẽ, be yt neuer so consonant to, or dissonant from the word of God.

Here would not be forgotten also the sweete psalmodical harmonie of the Vultures, Crowes, Gleades, Owles, Geese; of the Leopards, Beares, Wolues, Dogs, Foxes, Swine, Goates (pardõ me for thus ye holy Ghost termeth & likeneth the prophane cõfuse multitudes assembled in the falsẽ Church) All these together with one accord sympathie & harmonie sing some pleasant ballade, or els vnto DAVIDS melodious Harpe some psalme in rime (I say not rithme now or meetre) wel concinnate to the eare (though neuer a whit to the sense, purpose or true vse of the psalme) before the sermon, to stir vp the spirit of their worthy priest or preacher: Who being thus rapt or rauished with this harmonie, goes to his geare in forme abouesaid, vvhere his mouth distilles, & his lips drop downe such olde parables, such premeditate & wel studied & chosen sentẽces, as shal displease no partie, vnlesse he be of too suspitious a nature; or howsoeuer I warrant you he hath his learned priuiledged author, and that at his fingers endes for his discharge. Thus haue you briefly seene the vsual order of your publike prophecie. If you compare yt now to the rules and orders set downe by the Apostle for that blessed exercise vnto al churches in that 1. *Cor.* 14. *ver.* 26. 29. 30. 31. 32. 33: then may you iudg of your selues what is right or amisse, and ease me of further trouble to raue in this filthie doung, and to bring this counterfait stuffe in particular to the triall. Great were the labour and far exceeding my slender capacitie, especially my decaied memorie, but euen summarily to recount all the principall and speciall heades of their false doctrines & false practise, from whence flow infinite errors and enormities, euen as the innumerable drops of a fountaine: yea but to prosecute and goe forward in this disordered maner to search out and fume vp those which yet are wanting. All which I rather leaue to the

more

more diligent & fruitful inueſtigatiō of ſuch as God hath endued with a greater iudgment & more cleare ſight, confeſſing my ſelf both wearied & ouercharged with the greatnes of the worke. For whiles I haue indeuored but to giue you as yt were a bluſh of their coūterfait & antichriſtian miniſterie, and to ſhew the error of their educatiō, election, ordination and adminiſtration throughout, of the blaſphemous and idolatrous worſhip they vſe, of their ſacrilegious and adulterate ſacramēts, their proſtituting & ſelling them the Goſpel themſelues, of their profanation of praier, the name and word of God both read and preached, abrogating & excluding part, mankeling, diſmembring, diſtorting, peruerting the reſt to their idol feaſts, ſacramēts, marijng, burijng, viſiting, churching, charming the fields: how they preach the word by ſtint, limitation, ſubiectiō both of themſelues & their doctrine to their antichriſtiā ordinaries, whoſe apoſtatical throne they vphold & dawbe therwith, as alſo gild & adorne the whore the falſe Chutch, ioining yt to all the abhomination & ſin of the land, hiding, ſtealing, concealing, obſcuring, wraſting, munging, corrupting, leauening, ſelling the Goſpel; as alſo their abuſing, counterfaiting, peruerting the holie exerciſe of prophecie. Al which when I had but lightly touched & diſcouered according to my purpoſe, hoping that ſo I might haue made an end of this odious and yrkſome argument, theſe things being ſo manifeſt & heinous in themſelues that I need not ſtād either to proue or diſproue them, or to ſhew the indignitie, danger & enormities that enſue therof: Euen then lo is the whole word of God, the Law & the Goſpel preſented vnto me, moſt wretchedly corrupted, abuſed, violate, & troden vnder foot by them, by your preachers I ſay, euen your learnedſt beſt *Good men* that you ſo eſteeme of: I ſtill ſpeake & would be vnderſtood of the generall & publike errors & tranſgreſſions of this Church, which if I ſhould goe about to particulate, I could not hope to liue vntil I had made an end.

And that you may not think I ſpeake by the figure *hyperbole*, as they vſe: I earneſtly beſeech any one in whome is any ſparke of light, grace, conſcience, loue or feare of God, to conſider & examine by the word of God, or rather to lament & deplore with me the through corruptiō & vniuerſal tranſgreſſion of al Gods lawes both in the Church & cōmon welth, as the preſent eſtate of ech doth ſhew. The one I hope this preſent treatiſe ſhal ſomwhat reueale & diſcouer: the other ſhal be as manifeſt, if by this light with a ſingle eye you but perꝛſe yᵉ publike lawes, iudgments, pleas, trials, cuſtomes, orders, trades, eſtates, degrees (ſtill I ſpeake generally of the whole body which hath not from the crowne of the head to the ſole of the feet one ſownd parte, but all is full of wounds, ſwellings, vlcers, corruption) ſo that he that feareth God cannot in this cōmon welth keepe a good cōſcience, & liue amōgſt them, whether he buy, ſel, lend, borrow, hire, worke for hire, giue, take, ſue or be ſued: The Lawes, Courts, Iudges, Iuries, Aduocates, generally all eſtates from the higheſt to the loweſt are ſo throughly corrupt.

Not to ſpeake heere of the particular ſinnes, the heigth, qualitie & vniuerſalitie of them, which were infinite; let the idolatrous & blaſphemous worſhip, yea the idolatrous & blaſphemous oathes, publikly admitted, giuen, required and receiued of all perſons in all cauſes, ſo contrarie to the law of God in the maner, & all the circumſtances ſhew how ſoundly the firſt Table of the law is taught in the Church of England: Not to ſpeake of the common and vſual ſwearing, forſwearing, blaſpheming, curſing for euerie triffe & cauſe, yea without anie cauſe, vſed through the whole land without controlement, rebuke, cenſure, puniſhment. Let the generall prophanneſſe, exceſſe in gluttonie, in apparel; let the idlenes, wantonnes, vanitie, with the idolatrie aboue ſpoken of & vſed vpon the Lords day ſhew, how well the fourth commandement is taught and obſerued in the Church of England. Let the common ryot & headſtrong diſobedience and contempt of al the children and ſeruants, euen of al the youth of the land, the due puniſhment wherof is here neither ſpoken of, nor executed; let their profane, vaine, idle educatiõ ſhew, how wel the 5 Cõmandement is taught and obſerued in the Church of England. Let the continual open iarres, fraies, murther, bloodſhed in euerie corner of the land without either cenſure or puniſhment, yea the vſual pardons that they giue for the ſame ſhew, how well the ſixth Commandement is taught in the Church of England: Not heere to ſpeake of the cõmon contentions, wrangles, iarres, ſutes, wrongs; of the wrath, heartburning, malice, enuie, curſed ſpeaking, reuiling, nicknaming, reproching, blaſpheming, that are rife amongſt them: Let the general vnclennes, whoredome, adulterie, which neuer abounded more in Sodome (ſo that almoſt there is not one amongſt them that hath his wife chaſt or their bed priuate) Let their maner of puniſhing & purging this ſinne ſhew, how wel they teach and keep this commandement: Not here to ſpeake of their exquiſite arts and curioſitie in ſetting out their beautie to the view, their prodigious ſhapes, whoriſh atyres, diſſolute & immodeſt behauiours, entiſing and alluring wordes wherwith they prouoke vnto luſt, all which in this Church are made no ſinnes but matters of comlines, curteſie, loue &c. And that your graueſt & beſt conſcienced preachers think not themſelues in this caſe without blame, let them examine their corrupt conſciences, how many of their cheif hearers & deuout proſelites they know both men & women, that know ſuch crimes ech by other, and yet for filthie lucre or fleſhly reſpects continue together. Let the publike open general theefts, violence, robberies, wrongs, and either their permiſſion, or their corrupt and vnlawfull puniſhing the ſame ſhew, how the eyght cõmandemẽt is tought. Not here to ſpeake of the priuy & more ſecret, nay truly of the opẽ falſhode, deceit, couẽ in all trades, offices, callings, eſtates, degrees, perſons. What ſhould I ſtand to proſecute the reſt. Let the generall deceit, ſwearing, forſwearing, backbiting, ſlaundering; the inſatiate coueting, luſting &c. ſhew how well they teach & obſerue the other lawes. And as they deale with

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the lawes and iudgmentes, ſo handle they in like maner the Prophets, which are the faithful expounders of the lawes: al which to demonſtrate in particuler, were an endles & vnacheuable laboure.

And if theſe general corruptions, errors, tranſgreſſiõs be ſo infinite, what is to be thought of their perticuler perſonal errors which they in their publicke doctrine and daily miniſtery ſparſe abrode, euen as that flood of bitter waters which the Dragõ caſteth forth of his mouth and the miſerable people of the earth ſwallow vp, partly through their general blindnes, partly through their ſeruile ſubiection, which haue not the power or libertie publikely to controule or cenſure any error, be yt neuer ſo blaſphemous. Whervpon is come about, that euerie one taketh boldnes to vtter in their pulpyts what him liſteth (ſo he ſpeake not againſt any thing by publick authoritie eſtabliſhed) he may handle the word of God after his owne fancie, and abownd in his owne ſenſe. Whervpõ ariſe ſuch an innumerable heape of errors, ſo manie diuerſe, variable, inconſtant & contrarie opinions amongſt them, that (as the ignorant papiſtes ſay) yt is impoſſible to find two of them in one mind and iudgment, yea in any two Churches of the land to heare the ſame doctrines taught, becauſe in deed they preach either their owne dreames and phantaſies, or els their lucubrations out of humane writings, who are almoſt of as diuers & ſundrie opinions as themſelues. Yet if any of theſe authors be with the BB. priuiledg, then are they authentick, irrefragable, called by both ſides the faith of the Church of England, and not to be impugned or gainſayed without the cenſure of moſt high preſumption. Thus hath God in his iuſt iudgment deuided the tongues & confounded the language of theſe Babiloniſh builders, that they almoſt agree not in or vpon any thing; one preaching one thing, an other the quite contrarie; one building after this ſort, another after that; one calling for this law, this thing, an other for that. Thus is their kingdome deuided, their eſtate confuſed, and their houſe ſhal ſhortly be left vnto them deſolate.

Many and innumerable excuſes, ſhifts, cauils, they daily knit, weaue and forge to couer their deteſtable dealings, and hide their waies from the Lord, both by peruerting the ſcriptures thervnto, and diuerting them by their ſophiſtrie and putting them away, be they neuer ſo directly againſt them: with all which their poiſoned diuiſes yt is not my purpoſe nor yet in my power here to meddle, they being already ſo infinite, and their forge daily going to frame new. Only this from the mouth of the Lord I warne al men of. They are but Cockatrice egges that they diſcloſe & hatch, but ſpiders webbes that they weaue: their egges are full of deadly poiſon, he that eateth of them dieth, he that is but ſprinkled with them or treadeth vpon them, is as if he were ſtung with a Viper or Scorpion: their webbes ſhall not be for cloth, neither ſhal they couer thẽſelues with their deeds: their workes are the works of iniquitie, and the worke of violence in their hands &c. The work & the workmen ſhalbe conſumed together. The wall & the dawbers

Iſa. 59.

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Ezek.13. Amos 9. shall both fal and be ouerthrowne in the storme of the Lords wrath: all their turning of diuises, though they build as high as heauen & dig as deep as hell, shall not couer them from the eies or defend them from the hand of the Lord; but rather as the Prophet saith in an other place, they shall pull al downe vpon their heads by the same meanes wherby they thought to vphold yt. For (saith he) this iniquitie shalbe vnto them as a breach that falleth, as a swelling in an high wall whose breaking cõmeth sodainly in a moment; the sentence is gone out from the Lord, yt hasteneth to be performed: BABILON shal fall & be vtterlie destroied together with al their substance, people, pleasures: euil cõmeth vpon her, and she shall not know the morning therof: destruction shal fall vpon her sodainly ere she be aware: the multitude of her diuines and inchanters shall neither deliuer her from, nor discouer vnto her these euils; but they shalbe as stubble, and the fire shall burne them together with her.

Isa.47.

This is the end of all their cunning & learning; which you see they employ not to publish and proclaime the Lords truth, so much as to suppresse & darken the same; hoping therby to hide their owne counterfait dealing, which the Lord wil haue no longer couered, but reuealeth their wickednes vnto all men, that those which haue any feare or loue of God, or care of their owne saluatiõ, might saue their soules frõ their murtherous mouthes, and follow the deceitful miserable guides no further in the crooked mooueable pathes of their inuentions, nor stay any longer in the steppes of that flocke, but to come forth from amongst them vnto that true shepheard of ISRAEL which so graciously seeketh & calleth them that he may bring them to Zion that Citie of ioy, that mountaine of holines, that heauenlie inclozed paradise whete he feedeth & watereth his kiddes with the fruits and water of that tree & that riuer of life; which so far passeth that earthly garden or parke where ADAM was first placed, as that excelled the wildernes of *Kadesh*, or as the heauen passeth the earth, or in deed as the true substance the shadow & type. Which grace that you may find & apprehend as yt is the chiefe end of this my present writing, so is yt my continual praier vnto the Lord; herein resting & being assured of this, that all CHRISTS sheepe will heare his voice, but a false Propher or a stranger they will not heare or follow.

Ezek.34. Prou.5. Song.1.6.7.

Such are al these your ministers & preachers apparantly proued vnto you to be, by all the markes which God in his word hath set downe to know them by. False Prophets they are, in that they perswade vnto 1 error 2 transgressiõ 3 idolatrie 4 apostacie *Deut.*13.2. False Prophets they are, in that they prophecie vnto this sinfull land in this corrupt estate *peace & prosperitie. Ier.* 28.8. False Prophets they are, in that couer all the sinne of the land with the name of the Lord, of the church, Gospel, Sacraments &c. *Ier.*7.4. & 18.18. *Micah.*2.7. False Prophets they are, in that they dawbe the muddy wall of this corrupt & apostaticall estate, with their vntempered sermons *Ezek.*13.10. &c. False Prophets they are, in

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that they prophecie in the name of ſo many *Baalims*, *Baal Biſhop*, *Baal Patron* & thoſe *Baalims* to whome they ſtand chaplens. *Ier.*23.13. Falſe Prophets they are, in that they prophecie for hire, & ſel their cuning *Ezek.*13.4.19 *Micah.*2.11. & 3.11. *Matth.*10.8. Falſe Prophets they are, in that they handle not the word of God ſincerely & faithfully, but ioine yt to all the wickednes of the lād &c. *Ier.*23.28.29. 1 *Theſ.*2.3.4.5.6. *Ezek.*34.18. Falſe Prophets they are in that they blow not ye trumpet, but yeild vnto the enemie & are ſcilenced at their cōmandement *Ezek.*33.6. *Iſa.*56.10. *Ier.*1.17. Falſe Prophets they are, in y^t^ they are mē pleaſers, vailers, pillowſowers *Ezek.*13.18. *Gal.*1.10. Falſe Prophets they are, in y^t^ with their ſweet tōgues they allure, deceaue, nouriſh and hold all the prophane people in idolatrie and ſinne *Ier.*23.17.31.32. Strangers they are from the cōmon welth of *Iſrael*, in that they are not gathered to CHRIST their head, but ſtand members of the falſe Church vnder Antichriſt. *Epheſ.*2.12. *Mat.*12.30. Strangers they are, in that they execute a ſtrange office, vnheard of in the Church or Teſtament of CHRIST. *Rom.*12.7.8. Strangers in that they are not called of God vnto their office, but entred & aſcended an other way *Iob.*10.1. & c. *Heb.*5.4. *Nu.*16.5.40. Stragers they are, in that they exerciſe a counterfait, antichriſtian, rouing, idolatrous miniſtrie in the falſe Church *Deut.*32.17. 2 *Chron.*11.15. *Amos.*5.26. *Iude.* Strangers, in that they haue their orignal frō the apoſtatical chaire of Antichriſt which they ſtill guard & vphould, fighting vnder his flag againſt CHRIST his Goſpel & the faithfull witneſſes therof. *Reu* 9.3.12. *Reu.*13.13.14. & 16.13. Blind falſe guides and ſeducers they are, in that they lead the people in the waies of darknes and death, promiſing them liberty, reformation &c. when they themſelues ſtand bondſeruants of corruption. *Prouerb.* 2.13. & c. *Matth.*15.14. *Hebr.*6.1.2 *Pet.*2.19. 2 *Tim.*3.6.7. Falſe builders & deceitfull workmen, in that they neither gather vnto nor build vpon the true foundation, CHRIST and his word; but gather vnto & build vpon Antichriſt & his traditions, and ſo deſtroy the ſoules of al that are built in this their Church. 2 *Corint.*11.13. 1 *Corint.*3.9. & c. *Epheſ.*2.20.21.22. They are powred out in the error of *Balaam* for wage, in that they ſel their diuinitie to Gods enemies *Iude.* 11. The way of *Caine* they follow in that they murther the faithfull by daily reproches vituperie and ſlaunders. *Iud.*11. 1 *Iob.*3.12.

The truth of theſe things you may read & ſee in the ſcriptures: the proof of al theſe you may ſee in their ſtanding, doctrines, practiſe, duly compared vnto & truly examined by the rules of Gods word. Now yt remaineth that you be warned & obey the calling of God, & diſterminate your ſelues from amōgſt them, leaſt you deſpiſe the grace of God againſt your owne ſoules, and he giue you vp to their deluſions.

Let ſuch as take offenſe at my ſharpe maner of writing againſt theſe their eſteemed learned preachers before they condemne my ſpirit trie yt, whether theſe iudgments be the Lords or no. Then let them examine vnpartially whither theſe men be not vnder the ſame, in ſuch maner as I haue ſaid. As for me, what am I that I ſhould alter, or what

is man that he ſhould controle the Lords iudgments in looſing that which he bindeth, or holding in veneration that which he hath in deteſtation, or to giue titles vnto any in their ſinne: that were to call CHRIST execrable, yea to make my ſelf guiltie of the ſame ſin & iudgment which the Lord now cõmandeth me to denounce againſt them. Of the affection & intent of my heart, I make the ſearcher of al hearts Iudg, euen whether I deſire not their ſaluation as mine owne. They that iudg the medecine too ſharpe, & me an auſtere & vnſkilful phyſician, ſhould do well for the firſt to examine the ingredients by that heauenly herbal, and the whole confection together by the practiſe of that great phyſician and his diſciples. For the ingredients I haue prefixed vnder euerie branche & leafe, the bough & roote where I gathered them. For the compoſition & confection, I haue deſired to follow our Sauiour CHRIST in his conferences, where he reproued the prieſts, Scribes & Phariſeis of his time whiles he liued heere amongſt them in the fleſh, deſiring you to perуſe the 21. 22. 23. chap. of *Mat.* comparing them to the other Euangeliſtes and vnto *Zach.* 11. I haue alſo followed the Prophets & Apoſtles, who alwaies dealt moſt ſharply with the falſe Prophets and falſe Teachers of their times, how great eſtimation or ſhew of learning ſoeuer they caried, and haue left vnto vs perpetuall doctrines to doe the like, both to watch, diſcouer & auoide falſe Prophets which ſhall ariſe within the Church; as alſo to bayte the wolfe from the fould, and not to ſuffer him to enter, much leſſe to teach or exerciſe anie office there, come he neuer ſo diſguiſed in ſheepes clothing, wrapped in *Samuels* mantel, or in a rough hayrie garment to deceaue. Yf their examples for their incomparable preeminence be not allowed me to follow, yet their doctrines cannot be ſo taken from the leaſt of *Chriſts* ſeruants: For a particular inſtance I inſiſt among many other ſcriptures vpõ *Zacar.* 13. 2. 3. *Verſes:* where they may ſee an expreſſe warrant for this my maner of dealing wᵗ theſe maner of mẽ, as alſo the ſoueraigne vertue & effect of this ſharpe medecine: olde corrupt ſores muſt not be cured wᵗ ſkinning plaiſters or ſweet ointmẽts: If I ſhould obey their ambitious appetite therin, I ſhould deſtroie both thẽ & my ſelf: their ſeared conſciences muſt be wounded, their rough garment and counterfait miniſterie which they for gaine & vaingloriе ſo corruptly execute, muſt be plucked from them, they ſhewed the heigth of their ſinne & the wrath of God due vnto the ſame for the high profanation of his holy name & word, & the miſleading & murthering ſo many ſoules &c. that ſo they may (if they belong to Gods election & to CHRISTS kingdome) be humbled for their ſinnes, and betake them to ſome more godly trade of liuing, vntill CHRIST thinke them worthy, and call them to the worke of his miniſterie. This grace & effect with my whole heart I wiſh them; beſeeching thẽ in the meane while not to fixe their eies vpon my baſenes and ignorance which bring the meſſage, ſo much as vpon their owne miſerable eſtate & the meſſage that God vouchſafeth euen by me to ſend them, leaſt they be offended at my

at my baſenes & folly (which is euerie way greater then they eā imagine or I vtter) & ſo in the pride of their owne wiſdome and preſumption of their owne hearts in diſdayning me, they ſtumble at the words of God, & deſpiſe his grace againſt their owne ſoules. The baſenes of CHRISTS choice hath euer beene no ſmall offence to the learned Phariſeis & their proſelites, that he ſhould begin his glorious miniſtery & kingdome in GALILE, and that amongſt a ſort of the moſt deſpiſed ſimple artificers, leauing & reiecting the great learned Phariſeis, Scribes & Prieſts, who where the greateſt enemies and perſecutors of him & his Goſpel &c. The ſcripture alſo ſpeaketh euidently that in theſe latter daies, when the vialls of Gods iudgments ſhalbe powred vpon the falſe Church, that the moſt part of the men that haue receaued the marke of the Beaſt and worſhipped his image ſhall not repent of their works, but breake out into noiſome & greeuous ſores & botches and ſhallbe ſo tormented with heate, that their tongues ſhalbe ſmitten with venemous bliſters, that they ſhal blaſpheme the God of heauen for their paine & ſores &c. The truth of this prophecie, and terror of theſe iudgmentes, I behold (with griefe) executed euen vpō the cheefeſt & learnedeſt of your miniſterie, ſtriken with ſuch blindnes as they grope their way in the noone light, and reele like drunken men in their pathes: they are hardned with ambition and couetiſe as they can find no grace, nor place to repentance: yea (that I euen tremble to thinke of) poſſeſſed which ſuch madnes, as they that ſometimes to our ſeeming ſought reformation and the kingdome of CHRIST IESVS, are now become of al others the moſt pernicious enemies therof, daily ſtudijng for new cauilles and ſhiftes to hide their wretchednes, and to keep back and miſleade the people, yea to weaken and diſcourage the hearts & handes of ſuch as in the loue, feare, & truth of God haue beginne to build the Lords Temple; deſpiſing, accuſing, ſlandering, reproching them worſe then euer the *Ammonites* & *Samaritanes* did the Iewes; yea euen blaſpheming the truth of the Lord, when they ſee they can by no meanes preuaile againſt yt. For all which their impious deeds & hard ſayings, they ſhal ſhortly giue accompt to him that is cōming with thowſands of his ſaints.

THVS HAVING diſcored vnto you the true eſtate of the people, miniſterie, worſhip & miniſtration of the church of England yt remaineth now that we take a litle view of the eccleſiaſtical gouernmēt & ordinances of this their Church: which though they may partly appeare by that which is already written concerning other pointes, yet if they be brought a litle neerer the light, and compared to theſe orders & ordinances that our Sauiour CHRIST hath ſet downe in his laſt wil & Teſtament, and incommended to his Church for euer; then ſhal they moſt euidētly & eaſily be diſcerned of all men; no labor, learning or power can then any longer iuſtifie, couller, or vphold them.

Great hath beene their craft, & manifold their deuiſes to couer their

antichristian practises, and to vphold this their ruinous and tirannous kingdome (I had need expresse my meaning to be of their false ecclesiasticall regiment, the kingdome of the Beast, least they be my interpretors & draw me within dáger of treasón, so like are they vnto their predecessors the Priests & Pharisеis, so apt (as the Prophet saith) to lay a snare for him that rebuketh in the gate, & to cõdemne him as guilty for the word &c.) First they sought to darken the true light, by terming this heauenly gouernment of CHRIST and holy orders & ordinances of his Testament *The outward discipline vsed in the primitiue Churches, especially in the time of Lent &c.* then to keepe the Magistrates & the people vtterlie from all sight & knowledg hereof, both by inhibiting all their priests to preach therof, and not suffring any such places of scripture as make expresse mention therof to be so much as read in their Church, as *Rom.12. 1 Cor.15. & 12. 2 Cor.2. Eph.4. 2 Thes.3. 1 Tim.3 & 5. Tit.1.* much lesse to be sincerely expounded & made knowen vnto the Church, yᵗ they can at no hand away with scilencing, suspending, emprizoning such of their forsworne priests as meddle with such matters. Yea the wretches perswade the magistrates, that yt would breed an innouation, if not a subuersion of the whole state, hinder the course of the common law, cut off the ciuil, quite extinguish the cannon law, that yt would raise continual schismes, contentions, and vnapeaseable troubles and tumultes; that yt would innouate and alter the regiment of the cõmon welth, and draw yt to an *Aristocratie* or *Democratie &c.*

These things these vncleane deuilish spirits that are come & speake out of the mouth of the Dragon, blow into the ciuil magistrates eares, and breath into their heartes, who being a great deale more politike then religious (the Lord knoweth with what truth & sorrow of heart I speake yt) are not able to discerne this most impious & high blasphemie against God and his CHRIST, from sacred veritie; but because yt is plausible to the flesh, rightly agreeth to the present corrupt estate both of Church & cõmon welth, and in nothing disturbeth the strong man that holdeth thẽ al in peace, they readily imbrace yt, publish & maintaine their deuilish decrees, giue their power vnto the Beast, wherby he warreth against CHRIST his Gospel & saints. And thus are they drawen by them into the great day of God almightie euen against CHRIST and them that are of his side, whome they daily persecute and murther in their prisons; and therfore shalbe slayne with that sharpe sword of him that rideth vpõ the white horse; they shal in the iust iudgment of God be made a pray euẽ a quarry & a feast to these vncleane spirits, to these greedie rauenous foules, which (as that scripture saith) shall feed & satiate their rauenous appetites vpõ them, yea these vncleane spirits shal draw them together with the Beast and the false Prophet into battel against CHRIST & against his armie of saints.

These blasphemous wretches (not to darkẽ only but to reproch the truth yet further) proceed & giue out, that the heauẽly order & ordinances which *Christ* hath apointed in his Testamẽt yᵉ gouernmẽt of his Church

Church (which they call diſcipline) are but accidental, & no eſſential marke of ye eſtabliſhed Church, but that yt may be a Church planted without them, yea that the true Church of *Chriſt* may take an other order of gouernment, other ordinances then *Chriſt* hath apointed in his Teſtament; that this order of *Chriſts* gouernment is neither permanent, perpetual, nor neceſſarie, but that yt is in a Chriſtian magiſtrats power to keepe out *Chriſts* gouernment, & to erect & eſtabliſh an other after their willes.

Theſe helliſh & blaſphemous doctrines doe al the Prieſts & Preachers of the lād giue out & publiſh, els could they not either eſteeme the Church of Englād in this eſtate as yt receaueth Antichriſtes yoke this popiſh hieratchie in the true Church of *Chriſt*, neither would they exercife any miniſterie in this Church in this eſtate, or ſue vnto and ſtay for the Prince and parliamēt to bring themſelues vnder *Chriſts* ſacted gouernment.

But the Pontificals proceed yet further to open their mouthes vnto more accurſed blaſphemie, which would make a Chriſtian heart to rend his clothes, to heare that *Chriſts* bleſſed order wherin the Apoſtles planted & eſtabliſhed the firſt churches, is not only not neceſſary, but intollerable now vnder a chriſtiā Prince, as bringing not only al theſe publike perturbations & miſchiefes vnto the common welth which are aboue recited, & they haue ſuggeſted vnto the magiſtrates; but alſo innumerable other incōueniēces which would proceed yf the people ſhould haue election of their owne miniſterie & Church officers, if the affaires of the church ſhould be directed by a councell or companie of *Elders*; if the doubtes of the churches ſhould be decided by an aſſembly of other churches (which they cal a *Synode & a Councel*) if faults ſhould be cenſured by excommunication &c. Thus is Antichriſt exalted & openeth his mouth againſt God & al his ordinances. Thus are the tongues of the falſe Prophets fet on fire of hell.

Many other impoſſibilities are there brought by ye Potificals againſt ye *Reformiſts*, why this their courſe which they ſeeke to bring in by parliament ought not & cannot be admitted in this land. Al which becauſe they neither concerne nor hinder the truth, but rather through the mercie of God ſtoppe & make head to the new diuiſed forgeries of theſe Reformiſtes, I willingly paſſe ouer in ſcilence, leauing the deuided kingdome to trie out the matter amongſt themſelues.

Yet now before I proceed further, let me in a word or two giue you warning of the other ſort of enemies of *Chriſts* kingdome, ye Phariſeis of theſe times, I meane theſe your great learned Preachers your *Good men* that ſigh & grone for reformation, but their handes with the ſluggard denie to worke. Theſe counterfaites would raiſe vp a ſecōd error euen as a ſecond Beaſt, by ſo much more dangerous by how much yt hath more ſhew of the truth. Theſe men inſtead of this groſſe antichriſtian gouernment which is now manifeſt & odious vnto all men, would bring in a new adulterate forged gouernmēt in ſhew, or rather

in despite of *Christs* blessed gouernmẽt, which they in ye pride, rashnes, ignorance and sensualitie of their fleshly heartes most miserably innouate, corrupt and peruert, both 1 in the verie thing they seeke, 2 in their maner of seeking yt, 3 in the people ouer whome they would set yt, 4 & in their manner of exercising yt.

The thing yt self they innovate & corrupt, in that they add new deuises of their owne; as their *Pastoral suspension from* their Sacraments, their set cõtinued Synods, their *select Classes* of ministers, their setled supreame councel.

Their false manner of seeking yt is manifest, in that they seeke to bring *Christ* in by the arme of flesh, by suting & supplicating to his vassals and seruantes (if so be they will haue them or can imagine them Christians, that haue not or will not suffer *Christ* to reigne ouer them by his owne lawes & ordinances) or if they iudg them not Christians, then they seeke, sute vnto, & stay vpõ his enemies vntil they wil suffer & allow *Christ* to reigne ouer his Church according to his owne wil & Testament. This is not; *Kisse* the sonne least he be angrie, and ye perish in the way: *Repent* for the kingdom of God is at hand; and if they refuse & speake euil of the way, to shake of the dust of the feet against them: this is not to bring *Christ* in by the power of his owne word and spirit as yt hath wrought in their heartes true repentance and conversion, by shewing them the error and danger of their waies, and by calling them vnto the right practice of the Gospell. Nay in stead of this, these men wil not only continew suting to such despisers where God calleth them away; but stay the whole land in their idolatrie from receiuing *Christ*, vntil these men wil permit them: yea they vvil so sweeten the matter and so allay yt to their fleshly appetites, as *Christ* shalbe framed vnto the common welth and not the common welth vnto *Christ*: they shall still retaine and exercise this their vngodly diuelish power to giue lawes vnto *Christ* and his Church, and to receaue or permit no more of his lawes then standeth with their good liking, so they wil but receaue this their new diuised plattforme, and put downe the Bishops.

They also make no other choice, neither seeke further arguments of faith & repentance in the people ouer whome they would set this their pretended gouernment. These men still vvould haue the whole land to be the Church, and euerie parrish therin a particular Congregation of the same. These men would haue all redressed by vertue of one parliament one day, and not by vertue of the word preached: which, as yt hath with them no power to effect any thing, so expect they not any fruites therof, but take in all the common welth, euen al the Queenes subiectes into this their Church vnder CHRISTS gouernment and protection, for so would they beare them in hand, that such this reformation which they seeke, is.

Their false maner of exercising this their pretended discipline, may partly appeare by the weake and fearfull practise of some of their forward

ward men; who that they might make a faire shew amongst their rude ignorant parishners, in stead of CHRISTS gouernmēt set vp their counterfait *Discipline* in and ouer all the parish, making the popish Churchwardens & periured Questmen Elders: And for Mr. Parson himself, he takes vnto him the instrumēt of that fooliſh shepeheard, his pastoral staffe or woodden dagger of suspension, wherwith he keepeth such a flourishing, as the flies ca haue no rest; yea by your leaue, if any poore man in the parish offend him, he may peraduenture goe without his bread & wine for that day.

Their permanent Synods and councels also which they would erect (not heere to speake of ther new *duch Classes* for therin is a secret) should only consist of Priests or Ministers as they terme them; people of the Churches be shut out, and neither be made acquainted with the matters debated there, neither haue free voice in those Synods & Councels, but must receaue & obey without contradiction whatsoeuer those learned Priests shall decree. These Synods & Councels shall haue absolute power ouer all Churches, doctrines & ministers, to erect, ratifie or abrogate, to excommunicate or depose at their pleasures: Their decrees are most holy without controulement, vnlesse yt be by the Prince or the high Court of Parliamēt: Not heere to speake of their solemne orders obserued in these councils and Synodes, as their choice by suffrage amongst themselues of their *Archisynagogus*, or Rector *chori*, their president (as they call him) propownder or moderator of their councell; about which their predecessors haue had no small stir, vntil their holy Father the Pope put an end to the strife by getting the chaire.

This stuffe they would bring in againe vnder colour of reformatiō, these & many more their leauened corrupt writings of discipline, and their supplications vnto the Parliament, declare: With what pernicious forgeries, what kind of sacrilegious profanation of Gods holy ordinances, shal more playnly appeare whe we haue set downe the truth of CHRISTS institutiō, which is the only arch-type and true patterne of all true builders & buildings; which who so at any hand transgresseth, either in matter or maner (as they speake) is to be reproued as an euill workeman, and his work to burne, seeme yt to haue neuer so great antiquitie, holines & vtilitie in pretence. The auncient waies of the Lord are the only true waies; whatsoeuer is second or diuers, is new & false. This I say, because both these factions of our pontifical and reforming Priests haue sought rather to the broken pitts & drie cisternes of mens inuentions for their direction and groundworke, then vnto the pure fountaine of Gods word.

The first sort most grosly drawe al their water from that most filthie drayne and poisoned sinke of the papistical corruption, as is to be seene by their whole ministerie, worship, ministration, gouernment &c. because yt in all pointes accordeth to their antichristian prelacie, idolatrie, pride &c. and only best agreeth to the corrupt estate of this realme, vvhich hath so long beene made dronke with the vvhores

cuppe,

cuppe, that they can now taſte or brooke no other liquor.

The other ſort, they fetch their reformation from the primitiue defectiō, when the miniſterie began to vſurpe & grow into vnlawful ſuperioritie and iuriſdiction; when they began to decline from the true patterne of CHRISTS Teſtament, and grew bold to innouate: as to ſet vp a new & antichriſtiā miniſterie, as their *Prouincials*, *Biſhops*, *Archbiſhops*, *Archdeacons*, Metropolitanes, Patriarchs, to take the whole regiment of the Church into their hands, to gather councils of Biſhops, to make new decrees &c. All which proceedings, as I find them defected from the rules of CHRISTS Teſtament, ſo far dare I boldly pronounce them (their proceedings I meane leauing their perſons to the Lords iudgment) wicked & vngodly, not looking vnto or reſpecting the learning or holines of the men, how ancient & how manie ſoeuer. From theſe ancient defections haue theſe learned reforming Prieſts drawen their platforme of reformation, as beſt ſuting to the eſtimation of their perſons, the admiration of their learning and holines, and not greatly oppoſite to the ſinfull eſtate of the land, eſpecially as they in their wiſdomes would vſe the matter; who (I dare vndertake for them good men) would not moleſt or offend anie of welth or authoritie, liue as they liſt; neither need they be ſo afraid of the thunderbolt of excommunication, they wil I warrant you proceed to yt with a leaden heele, eſpecially againſt ſuch men.

And for the reſt which ſeemes ſo ſtrange in their eares, as their Paſtors and Elders for their Parſon & Queſtmen, their Synodes in ſtead of their Commiſſaries courts, their high councels in ſtead of the high cōmiſſion; let them neuer be afraid, for by that time they are acquainted with the new names, they ſhall not finde the iuriſdiction halfe ſo ſtrange as yt ſeemes: It wil be troubleſome to none but to their Lords the BB^s. their courts & attendants, and the dombe miniſters; in deed their cake is dough if this geare this ſweeping new reformation come in.

As for theſe new officers theſe Elders, they ſhall be but of the welthieſt honeſt ſimple men of the pariſh, that ſhal ſit for ciphers dombe by their Paſtor & meddle with nothing, neither poore ſoules ſhal they know more then they ſay. As for the ordering of all things, y^t ſhalbe in the Paſtors hands only, eſpecially in ſome chiefe men who ſhall be theſe preſidents & rulers of Synodes & councels, and ſo the people be kept as far from the knowledg & performance of their duties as euer they were: for ſo long haue the Prieſts (for ſo ſtill I call all falſe and antichriſtian miniſters) vſurped and deteined the ſole regiment of the Church in their hands, as yt wilbe a verie hard matter for the people euer to recouer their libertie againe.

You ſee how the one ſide (the Pontificals I meane) preſcribe in their quiet poſſeſſiō & reiect al claime the people can make, refuting them by *Machiauels* cōſiderations & *Ariſtotle* his *Politikes* in ſtead of the new Teſtamēt, alledging I wote not how many politike incōueniences in way of *Barre*.

The

The other ſect (or factiō rather) theſe *Reformiſts*, howſoeuer for falſhiō ſake they giue the people a litle libertie to ſweeten their mouthes, & make thē beleeue that they ſhould chooſe their owne miniſters (for further right in the cenſuring their miniſters, or in the ordering the affaires of their churches they allow not, as hath beene ſayd) yet euen in this pretended choice doe they coozen & beguile thē alſo, leauing them nothing but the ſmoky windy title of election only; inioyning them to chooſe ſome vniuerſitie clarke, one of theſe colledg birds of their owne brood, or els comes a Synode in the necke of them, and adnihilats the election whatſoeuer yt be.

They haue alſo a trick to ſtoppe yt before yt come ſo far; namely in the otdinatiō, which muſt (forſooth) needes be done by other Prieſts: for the Church that chooſeth him hath no power to ordeyne him: And this makes the mother Church of *Geneua* and the Duch claſſes (I dare not ſay the ſecrete claſſes in England) to make miniſters for vs in England.

And theſe miniſters when they are come ouer, are receaued and eſteemed as Angels in hell, & ſhine as bright ſtarrs in theſe ſmoky *Egyptian* fornaces, wherin the miſerable people of the land are kept in moſt harde ſeruitude, daily new taſkes layd vpō them by this ſpiritual *Pharaoh* Antichriſt: ſo far are theſe new guides (whome they truſt) frō leading them freely with the Lordes banner of the Goſpell diſplaied before them, as you ſee they would be glad of anie of *Pharaohs* cōditions, their ſuite at the beſt intendement and vttermoſt courſe being but to worſhip God in *Egipt*, & to haue theſe tyrannous taſke-maiſters their Lord Biſhops & their attendants takē from them. Moſt willing they are with al their people to remaine in ſpiritual bondage to the ciuil magiſtrate (I would not heere be miſvnderſtood of that lawful bodily obedience which al Chriſtians owe in al lawful things vnto the ciuil magiſtrate.

But theſe vncleane ſpirites are gone out vnto the Kinges of ye earth to gather them into battell againſt God & his *Chriſt*, to make them not only to caſt *Chriſts* bandes from them, but to tie him in their bandes; keeping awaie vpon their regal authoritie what part of *Chriſts* lawes they lyſt from the Church, and laying what lawes of their owne they lyſt vpō the Church. Alas what a dangerous & fearful abuſe of their authoritie is this? they are not made Kinges to reigne ouer *Chriſt* or to giue him lawes, but to honour and worſhip the ſonne, to caſt downe their Scepters at his feete, not to diſturbe or hinder his ſaintes from the free and ſincere practiſe of his Teſtament, but to incourage them and goe before them therin, as king *Dauid* did, dauncing & recoicing before the Arke. Princes are equally bound to the keeping of all Godes lawes as the meaneſt or any other, & ſhal for the breach therof not eſcape the iudgment of that Lion of the tribe of *Iuda*, who wil tread vpon Princes (as the prophet ſaith) as clay when he treadeth the great winepreſſe without the citie. This is the portiō of al the Lordes

Pſal.2. *Pſal.105.* 14.15. *Deut.32.* 42. *Reuel.14.*

enemies, to this banket doe these false Prophets with their perfidie and flatterie bring them, that they cannot endure to be reprooued of God himself by his word, to which they can at no hand endure to be made subiect. Therfore they hate & persecute him that rebuketh in the gate, they abhor him that speaketh vprightly, and rule all thinges after their owne lustes. *Amos, 5.10*

And sure, euē this incorrigible pride & wickednes of Princes & magistrates which would by no meanes be brought to the obedience of the Gospel, first draue the Anabaptistes into their deuilish conceits of thē, that no Prince or magistrate could be saued; afterward, that their verie office & functiō are vtterlie vnlawful in the kingdome of *Christ*: which wicked heresies as they haue no ground in ye word of god (the ciuil magistracie being the blessed ordinance of God for the defence of *Christs* Gospel & Saincte*s*, & therfore al humble obediēce therunto cōmāded as vnto the Lord himself, & this both by our Sauiour *Christs* owne exāple, & the continual exhortations & cōmādemēts of his Apostles in al their epistles vnto the churches) so cā these Anabaptistical heresies no way be better refuted & takē out of the hearts of al mē at once, thē by the humble submissiō of Princes & magistrates vnto the Throne & Scepter of *Christ*, thē by bringing their glorie & honour vnto ye church according to the cōfortable prophecies of the scriptures. O what a cōfort were this to *Christs* poore lābes, to see the Liō so humbled as to eate hay together with thē in the mountaine of the Lord, & not to liue of ye rauine & spoile of ye poore sheepe, so as they dare not come aneere thē for their fiercenes. What a ioy were yt to see Gods ordināces thus vnited, to see *Moses* & *Aaron* brethren, & this in the glorious spirituall Temple of God, where *Christ* shalbe *Hbimmanuel, God* with vs, rule, guide, feed, & sanctifie vs euery one in their callings. O what a heauenlie communion should this be, what a beautie, what a ioy to the whole earth.

Rom. 13.
1. Pet. 2. 13.
Tit. 3. 1.
Reuel. 21. 24.
Isa. 60. 3. 10. 11. Isa. 65. 25.

But ô how far are we from this cōfort, our magistrates frō this happines, whiles they giue their eare to the serpent speaking out of the mouth of the false prophet, that blasphemeth *Christ* & his ordinances, & accuseth his saints vnto thē; whiles they giue their power vnto the Beast y^t^ trāpleth *Christs* Testamēt vnder their feete, & coūteth ye blood therof as a cōmō thing; y^t^ setteth vp the image of his owne deuises & causeth al mē of al degrees to worship the same: & al such as in feare & faith vnto God refuse so to doe, those in al hostile māner they confiscate, persecute, impriſon, inclose, make away, without anie equal hearing of their cause, or once bringing yt to light. This, their blasphemous writings & sermōs, ye publike worship & estate of their church, their prisons generally through London & the land, declare. They haue published in their writings *That the orders & ordinances which Christ hath in his Testament left vnto his Church, were but temporarie whiles the Church was vnder heathen tyrants; and that where the Gospel is embraced by a Christian Prince, they are not onlie not necessarie but inconvenient, yea intollerable, as bringing the vtter subuersiō of the land,*

Reuel. 16. 13 14.
Reuel. 17. 17
Heb. 10. 29
2. Thess. 2.
Reue. 13.
Dan. 7. Reu. 14. 12.

raising

taking vp tumults, & vproares & withdrawing the people from obedience vnto their magi-
strates & a nũber of ſuch like execrable mandible blaſphemies. Reade that moſt blaſphemous *Parenthesis* of T. C. eſteemed the Biſhop of Wincheſter, beginning at ye 73 *page* vnto ye 84 of y^t his Booke which he writ againſt the Libeller MARTIN MARPRELATE. The wickednes & falſhood of whoſe deuiliſh calumniations y^t they may euẽ ſodenly appeare, I wil adreſſe my ſelf to prooue vnto him by the vndoubted euidẽce of Gods word y^e ſtrange Propoſitiõ which he ſo cõfidently cõdẽneth, & in way of reprochful chalẽge to al *Chriſts* ſeruãtes propoũdeth: namelie, *That there ought throughout al ages & eſtates of ye world in al places,* to be one & y^e ſame forme of outward gouernmẽt in al true churches of *Chriſt* vnto the worlds end. *Scilicet:* that *Apoſtolike primitiue patterne left vnto vs in Chriſts new Teſtament & none other.* And this through the aſſiſtance of Gods ſpirit by direct ſcriptures, without anie wreſting or peruerting the ſame. Which being done, by that time (I hope) the innocencie of ſuch as ſeeke this Chriſtian order and communion in ſinceritie, as alſo the blaſphemie of them that depraue the order & accuſe the ſeekers therof, ſhalbe euident to al men. I am not ignorant in what a ſophiſtical *Saducaical* manner this horned Biſhop hath propounded his queſtions, quite from the ſtate of the controuerſie and drift of his reproches ſubſequẽt. The deceit & error wherof may be more fitly laid open after this difficult propoſition (which he and his aſſociates with ſuch tyrannie impugne) is prooued.

God we reade whẽ he firſt erected his tabernacle amongſt the *Iſraelites*, ſet downe in the mountaine the perfect patterne of al things euẽ to the leaſt inſtrument, hooke, or tape vſed therin; as alſo the whole compoſition and vſe of euerie thing belonging therunto, with all the ordinances therof. He left nothing to the wil or diſcretion of *Moſes* whoſe commendation was, that he was found faithful in al his houſe as a ſeruant for a teſtimonie of thinges to be ſpoken. The like vve reade of *Dauid* in the diſtribution of the orders and functions of the Prieſts and Leuites: Of *Solomon* and *Zerubabel* in the building the material Temple. We ſee (I ſay) how perfectlie the Lord ſet downe ye matter and forme, the number aſſize, place, order and vſe of euerie thing belonging to his Tabernacle and Temple. We ſee vvhat abſolute lawes he ſet downe for euerie thing there to be done; how ielous he was ouer his ſanctuarie, and what ſeuere iudgmentes he ſhewed vpon them that tranſgreſſed the leaſt of his ordinances; as the exãples of *Nadab, Abihu, Corah, Ely* and *his ſonnes*, vzza & ſundrie others, the deportation of both the kingdomes with the deſtruction of the Temple, and at length the vtter deſolation therof, ſhew. And may we ſuppoſe that God is leſſe careſull, prouident, abſolute ielous ouer this his glorious Temple vvhich conſiſteth of the bodies and ſoules of his deare redeemed Saintes for the ſtructure, inſtrumẽtes, forme, order & ordinances of this which abideth for euer, thẽ he was of that other vvhich conſiſted but of ſtone and wood, vvhich was to abide but a

Exo.25. 40. Heb.8.5. Heb.3. 1.Chro.28. 11.&6.

time & was but a type and ſhadow of this? If we ſo thinke, let the new Teſtament of our Sauiour CHRIST conuince vs; wherin is left vnto vs a moſt liuelie and expreſſe patterne for all things, with the fit mould wherin euerie thing ought to be formed & caſt, moſt perfect & direct lawes & ordinances for the number, place, order, vſe & direction of al things belonging vnto CHRISTS Church. Can anie imagine vnto themſelues that God is leſſe louing vnto, delighted in, or ielous ouer this Temple wherof his owne only deere ſonne is builder, miniſter, & head, then he was ouer that baſe earthen Temple (for ſo in reſpect of the incomparable glorie of this I may call yt) wherof MOSES was the builder &c. Can anie imagine the miniſtrie, orders & ordinances of CHRISTS Church deliuered by the ſonne himſelf, ratified & cõfirmed by the voice of God from heauen, by manie miracles and wonders on earth, of leſſe congruence, neceſſitie or accompt, then thoſe of that Tẽple deliuered by Angels? or that God hath giuẽ now greater power or priuiledg to anie mortal creature, Prince, or miniſter in this church to neglect, alter, violate or innouate any of *Chriſts* lawes, or bring in & ſet vp anie of their owne in this Church, then he did then to MOSES, DAVID, SOLOMON in that Temple. If theſe lawes be of greater force, eſtimation, perpetuitie, both in regard of the dignitie & preeminence of *Chriſt* the miniſter of the things adminiſtred, & of the place, I meane the ſpiritual Temple; yet if the word ſpoken by Angels was ſure, and euerie tranſgreſſion & diſobedience receaued iuſt recompence of reward; If that word might at no hand either in the building, reformation or adminiſtration, euen in the leaſt & vileſt things (as the aſhes of the Altar which had their apointed place inſtruments & miniſters) be neglected, brokẽ or innouate by no mortall man of what eſtate or degree ſoeuer, vpon what occaſion or pollitike reſpect ſoeuer, without ſome warrant from Gods owne mouth that gaue the Law: how ſhall they eſcape, or where ſhal they ſtand, that not only neglect & violate, but deſpiſe, reproch, and innouate the whole eſtabliſhed order & ordinãces that *chriſt* hath ſet downe in his Teſtamẽt for this his church? Shal not this be to make God more louing, gracious, prouident, careful, ielous ouer that material Temple, that ſhadow, thẽ he is now ouer this his Church the ſubſtance, and to prefer the ſhadow to the ſubſtance, that Temple to this Church? Should not this be to prefer the perſon & Teſtament of MOSES, to the perſon & Teſtamẽt of *Chriſt*, inaſmuch as they make the one to be deliuered and confirmed with a great deale more authoritie, maieſtie, power then the other? were yt not to make MOSES more abſolute & faithfull in his houſe, then *Chriſt* in his Church, inaſmuch as MOSES left a perfect Tabernacle & Teſtament, and did ſee & gaue charge that al the ordinances therof ſhould be moſt preciſely kept & obſerued? But Chriſt belike hath left an vnperfect Church and Teſtament, in as much as he hath not taken full order for the miniſterie, gouernment, orders, and ordinances therof: yea though he haue in his Teſtament ſet downe orders & lawes for all

these things, yet they are not so authentike or irrefragable as those of *Moses*, Princes & States may according to their pollicies receaue, reiect or innouate these &c. Were not this to prefer the ministerie of *Levy* & those outward ordinances and beggerlie rudiments in dignitie, to the sacred ministerie and ordinances of *Christ*, inasmuch as they are made more holie, congruent, necessarie & inuiolable then *Christs*? But the holie Ghost throughout the whole epistle to the *Hebrewes* handeling this verie subiect, conuinceth, instructeth, and exhorteth the Iewes to leaue al superstitious foreconceaued opinions of their Temple, ministerie, & ordinãces, & wholy with reuerence to embrace & behaue themselues in the Church, ministerie & ordinances of *Christ*. Herevnto he perswadeth by the incomparable excellencie, glorie, preeminence, perpetuitie of *Christs* person, Church, ministerie, Testament, which can neuer be shakē or remoued, compared vnto the weakenes, basenes, impotencie & vanitie of Moses person, that Temple, ministerie & Testamēt which were temporarie, caduke, to be abolished and to giue place vnto these which they but prefigured wherevnto they led and serued, this being the beginning & the end of their erection. Manie most graue exhortations and weightie charges doth the holie Ghost there giue vnto vs concerning the reuerence, feare, faith full, holie, obedient, diligent, orderlie & constant walking & behauiour that we ought to shew in the Church of *Christ* vnto his word & Testamēt, drawing Argumentes both from the vnspeakeable glorie, maiestie, excellencie, beawtie, ioy of *Christs* church, as also from the terror & seuerity of God who is the iudg & beholder of this church against all inordinate walkers & contumatious offendors therin. From euerie word almost of which epistle may an argument be drawen, to proue the inuiolable excellencie & perpetual necessitie of *Christs* orders and ordinances left in his Testament for the building, direction, & gouernment of his Church.

It will not heere helpe them to say that the ministerie & gouernment of *Christ* are eternall in respect of the couenant & end, in that they lead to the kingdome of heauen, or in respect of the perpetuitie of the doctrine of the Gospell, or in respect of the inward rule & worke his holy Spirit hath in our heartes, and is not vnderstood of the perpetuitie and necessitie of that outward order of gouernment & administration left and practized by *Christs* Apostles. These ignorant cauils will not helpe them. For this self same couenant of life euerlasting touching the end had the Iewes and all the faithful that euer were. They were all saued through faith in *Christ* seene & apprehended by the eie of faith, though not yet exhibited in the flesh vnto them. The difference of the couenant thē was not in the end to which yt tended, so much as in the present Church, ministerie, things administred, orders, ordinances, worship, worshippers &c. the couenāt being made to these outward ritual figures and ceremonies, but vntil the substance should be shewed, and *Christs* heauenlie Church & ministerie erected, to which then the Iewes & al men were called, to which now the couenant is only made.

As for the truth & perpetuitie of the doctrines & of the gospel, they were the same from the beginning that they are now: *Christ* was before all beginnings that wisdome & word of God; *Christ* was the fulfilling of al the Prophets who foreshewed of him. But if they meane by doctrine & Gospell that heauenly ministerie, sacramentes, exercises, and cõmunion of the Church which are peculiar vnto the Gospell according to the rules prescribed in *Christs* Testament, then is the question graunted me; without the due obseruation of which rules, they can haue no true ministerie, sacraments, exercises, communion, Gospel, as I shall straight way shew.

Now as for this inward gouernment & sanctificatiõ they speake of, where *Christ* reigneth in their hearts by the power of his Spirit &c. I say that the Spirit of God may not & cãnot be seuered from the word of God. They that openly & willingly breake the least of Gods lawes, boast of a false gift when they speake of their inward sanctification. *Christ* doth not reigne in the heart of anie that wil not submit all their outward actions to be ruled by him also. *Christ* will haue the whole man both bodie & soule to serue him: he parteth not with Antichrist or *Beliall*. This is one of the *Anabaptistical* errors, wherby the reforming preachers defend their popish ministerie. They say they haue *Christs* inward calling to the ministerie, in that they haue gifts, learning and fitnes; therfore though they want his outward calling (which they say is not of the substance of the ministerie) yea though they haue a false antichristian outward calling, yet are they to be esteemed as the ministers of CHRIST. Might they not as tollerably, yea with lesse offence both to God and man, vsurpe the magistrates chaire without a calling (inasmuch as yt is of no such excellencie or worthines as the heauenlie ministerie of CHRIST) because they haue wisdome and fitnes &c.

But to returne againe to our purpose. This inward gouernment & sanctification of the Spirit had the faithful Iewes before *Christ* came in our flesh, and before they were called to the Church and ministerie of *Christ*: Therfore either these are no answeres, or els the whole scope of that epistle to the *Hebrues* is vaine, for all these things the Iewes enioyed before: they had the same couenant of saluation, the same perpetuall true doctrines & Gospel, the same inward gouernmẽt & sanctification of the Spirit that we haue: Only because they wanted the heauenly practise & ministerie of the Gospel, the heauenly orders, exercises, and cõmunion of the Church of *Christ*, they were called from those ritual types & figuratiue shadowes wherby in their infancie and *nonage* they were trained & shut vp, vnto the open sight and cleare beholding of the glorie of the Lord with open face, all vailes being take away, and vnto the free & orderlie practise of the same Gospel according to *Christs* new Testamẽt, al trumperie traditions being abolished.

Col. 3. & 4 Chap. 2 Cor. 3.

With what extreame desire haue all the Prophets longed after, and great delight written of the excellent beawtie, heauenlie gouernmẽt, inuio-

inuiolable order of this Church? How often hath *Dauid* in his Pſalmes remembred the ſame? with what admiration hath he expreſſed the abſolute perfect ſtructure of that compact citie? as *Salomon* alſo liuelie deſcribed the beawtie, pretiouſnes & iuncture of al her parts. How plentifully haue the Prophets *Iſaiah*, *Ezekiel*, *Zachariah* and others euen with an open eye deſcribed the whole forme of the building of this Church? as alſo all of them giuē euident teſtimonies of the perpetuitie of the gouernment & ordinances therof. How oft doth *Dauid* exhorte the Saints to celebrate ye excellencie & perpetuitie of *Chriſts* gouernmēt & throne? by how many teſtimonies doth he extoll & proue the ſame, as is euerie where found in the pſalmes; ſundrie wherof, the author to the *Hebrewes*, as alſo the other Apoſtles in their ſermons & writings haue vſed, both to proue the excellencie, neceſſitie & eternitie of, and to draw mē vnto this heauenly gouernment of CHRIST in his Church.

The prophet *Iſaiah* in the 33. of his prophecie *verſ.* 20. &c. willeth the Iewes in al their calamities to behold *Sion* that citie of their aſſemblies, to cauſe their eies looke vpon *Ieruſalem* that quiet fould, that tent that ſhall neuer be diſſeuered, of whoſe pins or ſtakes not one may be taken away, neither ſhall anie of the coards therof be broken; but there the mightie IEHOVAH ſhalbe vnto vs in place of floods & of broade riuers wherin ſhal paſſe no nauie with oares, neither ſhall anie great ſhip paſſe through yt, for IEHOVAH is our reuenger, IEHOVAH is our Lawgiuer, IEHOVAH is our King, he ſhall ſaue vs. What can be ſaid more plainly for the inuiolable perpetuitie both of the order & forme of building, and alſo for the gouernment, adminiſtratiō & ordinances of CHRISTS Church? Of al which as God himſelf is the author, ſo you ſee he voweth to be the defendor and reuenger againſt all the power of tyrants or anie mortal man whoſoeuer.

Likewiſe the prophet *Daniel* in his 7 chapter after he had beene ſhewed the calamitie, tyrannie & oppreſſion done vnto the Saintes by the 4. beaſts, but eſpecially by that preſumptuous horne that liuelie figure & forettreader of *Antichriſt*, whoſe mouth ſpake preſumptuous words againſt the moſt high, and conſumed the ſaints of the moſt high, that thought he might chāge the times & the law into whoſe handes they were for a ſeaſon deliuered &c. After theſe viſions *Daniel* was ſhewed how this preſumptuous horne was conſumed & deſtroied with ye fiery ſtreame that proceeded from the ancient of daies, and how this vnlawfull dominion was taken from the other beaſts and giuen to him that came from heauē, and hauing finiſhed the ful redemption of his ſaints, & being aſcended vp againe and ſet at the right hand of his Father, there was giuen vnto him dominion and glorie and a kingdome, that all people nations and tongues ſhould ſerue him; whoſe dominion is a perpetual dominion that paſſeth not away, & his kingdome is neuer corrupted *Ver.* 14. Alſo *Ver.* 27. What cā be more direct for the perpetuity of the gouernmēt & ordinances that *Chriſt* hath left & apointed in his new Teſtament for his church? which whoſoeuer preſumeth to

ſpeake againſt

againſt or violate, much more to innouate or change, ſhall he not be vnder the ſame ſinne damnatiō & curſe with this preſumptuous blaſphemous horne.

The Prophet *Zachariah* alſo in the eleuenth of his prophecie ſheweth, that all CHRISTS ſheep are gouerned and kept vnder our cheif ſhepeheards paſtorall ſtaues *Beawtie* & *Bands*. All other are out of his protection, deliuered vp in his wrath to be guided by the inſtruments of fooliſh & idol ſhepheards, whoſe right arme ſhalbe without ſtrength and whithered vp, their right eie ſhalbe vtterlie darkened, there ſhall be no light in them. Both theſe ſhepheards & their flockes, euen all ſuch as are miſled by & with them are giuen vp of the Lord to vtter deſtructiō becauſe they caſt the Lords coards from them & would not be bound in his bands, their ſoule abhorred the Lord they would not haue him to reigne ouer them, therfore his ſoule abhorred them he gaue them vp to their owne luſts & inſnared them in their owne pollicies. For all the wiſdome of all fleſh without the Lord is madnes, their moſt exquiſite plattes of gouernment which they can deuiſe vnto themſelues, are but the inſtruments of fooliſh ſheepheards to their owne perdition & of as manie as are gouerned by them.

Theſe things are ſo manifeſt in that Chapter, the true ſhepheard, gouernment, & ſheepe, as alſo the falſe ſhephearde, gouernmēt, & ſheepe with the diuers endes of both being there deſcribed, the one in yᵗ perſon of our Sauiour & his diſciples, the other in the Prieſts, rulers, phariſeis & people of the Iewes, with their verie maner of reiecting & betraiing him ſo liuelie ſet downe; as none can cauill at theſe things or miſtake them ſo groſly againe, as one of theſe fooliſh ſhepheardes D. SOME hath done, taking his chapter to be vnderſtood of the eſtate of the Iewes in *Zecheriahs* time, the 12. & 13. *verſe* of *Zachariahs* perſon & wages. Who if he had but compared this chapter in yt ſelf, much more to the diſcourſe of the Prophet precedent & ſubſequent, but eſpecially to the euident euent & perimpliſhing in & by our Sauiour *Chriſt Math.* 21. 23. 24. 26. *Chapters*, he would neuer haue iuſtified tithes by the 12 & 13 *verſes* of of this eleuenth Chapter of *Zechariah*. If any doubt of the interpretatiō of theſe two ſtaues *Beawtie* & *Bands*, let him conſider the allegorie how ſhepheards vſe their ſtaues & hookes; or rather let him waigh the 7 *ver.* where he ſhall find that *Chriſt* with theſe ſtaues fed, gouerned, and defended thoſe ſheepe his Father gaue him, as alſo verſe 14 the interpretation & end of the ſtaffe *Bandes*, how there can be no true cōmunion where they are not knit together in the faith, order, gouernment and loue of *Chriſt*. But if he compare this prophecie to the euent & fulfilling therof by our Sauiour *Chriſt* & his Apoſtles that called al men from the ſhadowes & figures of the Temple vnto the kingdome & Church of *Chriſt*; he ſhall manifeſtlie ſee, that this ſenſe in all things accordeth, and no other can be made to agree to the words and Argument of this Prophet in this Chapter.

Notes might plentifullie be drawen & manie waightie Arguments framed

framed from these allegories, as also frō the etymologie of these words to shew the excellencie, amenitie, pleasantnes, comlines, congruence, vtilitie, necessity, perpetuity of CHRISTS pastorall gouernment of his Church; and how disorderly and vnnaturall a thing yt were for the sheepe to disobey, especially to controule and teach their shepheard. But I hope the iudgments denounced in that chapter for such faultes, and the plaine demonstration of the danger, error, folly, horror of all other gouernments and instruments whatsoeuer, may suffice to satisfie the godly in this point, and to restraine them from such presumption and rebellion, either to reiect or to innouate or alter CHRISTS holy gouernment, order and ordinances. As for the vnperswaded and disobedient, I leaue them to their accompt when they shall see him whome they haue perced through come with clowdes: and in the meane while will addresse my self to prooue by sundry expresse places of the new Testament, yt the ordinances the Apostles left for the building, administration & gouernment of the Church, are the cōmandements of God, perpetual, inuiolable, to be obserued, and not to be willingly neglected or changed vnto the worlds end.

Our Sauiour CHRIST hauing finished whatsoeuer was needful here vpon earth to be done in his person either for the worke of our redemption, or for the remouing & abolishing all the legal shadowes & ceremonial worship, or for the ratifijng his Gospel, the gathering, plāting & establishing his Church, hauing chosen, apointed, and perfectly instructed his Apostles of all things belonging thervnto: In the 28 chap. according vnto *Mathew Vers.* 18.19.20. he vsed this speach vnto them *And Iesus comming spake* vnto them saying, all authority in heauen & in earth is giuen vnto me; Go therfore teach ye all the nations, baptising them into the name of the Father, and of the Sonne, and of the holy Spirit, teaching them to keep all things whatsoeuer I haue commanded you *And loe I am with you all* daies vntill the consummation of the world *Amen.* Omitting the sundry necessary circumstances and manifold profitable doctrines that might from this scripture be obserued and drawen to hold me to the present purpose, we heere may see not only the Apostles personal power and authority, but the warrant and dignity of all things they taught or did in this brief of their commission and ministery, which we heere see to be deriued from & founded vpon our Sauiour CHRISTS sacred person and soueraigne power. We heere see whome they were to teach, whome to baptise, how to baptise, how and what to teach the baptised, and how to leaue such as they had thus taught, gathered, and instructed. In summe, we here see the very maner and order of winning, receauing, gathering, ordering, instructing, building vp and establishing the Church of CHRIST. We heere see all the orders and ordinances which the Apostles practised in, and left vnto the Churches by our Sauiours owne mouth pronounced to be his Commandements, and those perpetuall, such as he will haue to continue and be obserued of all his

ſeruantes vnto the worlds end. We ſee them not onlie commãded vnto his Apoſtles that they ſhould practiſe and teach them in their time, or in time of perſecution; but he chargeth his Apoſtles to teach all churches all Chriſtians to keepe and obſerue them at all times vntill the conſummation and end of the world; giuing vnto al his ſeruantes and churches the ſame power to practiſe and obſerue all theſe his comandementes, that he gaue vnto his Apoſtles: plighting vpon ſuch their faith and obedience his preſence & protection vnto them, in theſe wordes *And loe I am with* you all daies vntill the conſummation of the world; ſealing the truth both of theſe his commandemetes and ordinances and alſo of this his couenant and protection vnto all ages with this his authentike ſeale, with this word of all truth, *Amen*. So that me thinkes all the blaſphemous reproches and cauils of al ſortes of enemies vnto the ſacred inviolable gouernment and order of our Sauiour CHRIST deliuered and practiſed by his Apoſtles in his churches, are vtterlie by this one place of ſcripture (if ſo be there were no more to the ſame effect) taken out of the way: both they that denie the continance or neceſſitie heerof in all ages and places, & they that would make theſe Apoſtolike ordinances but matters of forme, not matters of faith or of ſubſtance (as they ſpeake) they being heere confirmed & commanded by that Lord of all truth of all power in heauẽ and in earth.

Peraduenture that old Saducee that thus ſophiſticallie hath propounded theſe queſtiõs in that 74 leafe of his anſwere vnto MARTIN, will ſtũble (as he ordinarilie doth at the word of God) at theſe wordes [al things whatſoeuer I haue cõmanded you] collecting, that becauſe the Apoſtles had not as yet receiued the expreſſe rules & commandments for al the things they afterward taught & practiſed, that therfore this commandement cannot be vnderſtood or applied to ſuch things as they afterward taught, and ſo nothing or litle ſerueth to the outward forme of gouernment & order of the Church.

Although yt were not hard from this verie place neceſſarilie to cõfirme the intendement & commandement of all the ordinances and rules which the Apoſtles after taught & preſcribed vnto the churches euen by that which is heere expreſſed concerning the miniſterie, baptiſme &c. which heere are commanded al churches to be obſerued in that manner as the Apoſtles taught them? which miniſters, ſacramẽts & miniſterie could not in and by theſe churches be had or practiſed without the obſeruation of theſe rules & ordinances, as the election, probation of ſuch miniſters by the flockes where they are to adminiſter &c. which were not al that time ſet downe by the holy Ghoſt or practiſed by the Apoſtles as yet. Although I could alſo ſhew that our Sauiour *Chriſt* had alreadie inſtructed his Apoſtles that he had choſen and ſet a part to that worke, of all things belonging to his kingdome *Act.* 1. 2. and had giuen thẽ his holie ſpirit in abundãt meaſure to this their miniſterie which ſhould teach them al things & bring al things re

to their remembrance (*Iob.*20.22.) which he had tould thē; Yet mine awnſwere heere is yᵗ if our ſauiour *Chriſt* in theſe wordes (*Al whatſoeuer I haue commanded you*) had reſpect onlie vnto ſuch precepts as he had then at that time giuē thē, & not vnto al other things which he ſhould afterward reueale vnto thē by his holy ſpirit alſo; yt were both cōtrarie to their commiſſion & charge they deliuered, which (as is ſaied) vvas that they ſhould win, gather togeather, build, order, inſtruct & eſtabliſh his Church according to the rules & cōmandements of his wil & Teſtament, which could not at al be done by thē if al theſe lawes & rules were not alike cōfirmed of, & cōmāded by him: as alſo if theſe words *Al whatſoeuer I haue comanded &c.* ſhould ſo be reſtrained, yt were to make the other holie lawes & ordināces which he afterward ſhewed to his Apoſtles, & they by the ſame ſpirit both ſhewed & recorded vnto the churches of *Chriſt*, of leſſe valew and authoritie then thoſe former; to make ſome part of holie ſcripture more true holy & authentical thē other: yea yt were vtterlie to abrogate & diſſrāchize theſe latter ſcriptures. Furthermore I ſuppoſe yt were a hard matter for anie man to diſcuſſe & ſet downe what things *Chriſt* had at that time taught theſe Apoſtles, & what he had as yet cōcealed. So that this cauil can no way put off this moſt direct and expreſſe place, let me therfore proceed to others. Iob.20.22.

The Apoſtle *Paul.* 1. *Tim.* 5.21. chargeth *Timothy* before God & the Lord *Ieſus Chriſt* & the elect Angels, that he keepe theſe things without preiudice, doing nothing according to inclination &c. Alſo *Chap.*6. *ver.*13. he vſeth theſe wordes vnto him *I cōmand thee before God that quickneth al things & Chriſt Ieſus that* teſtified before Pontius Pilate that good confeſſion, to keepe the commandement without ſpot vnrebukeable vntil the appearing of our Lord *Ieſus Chriſt*, which in due time that bleſſed & onlie mightie, that King of Kings and Lord of Lords ſhal ſhew &c. Likewiſe 1 *Cor.*14.37. he hath theſe wordes *If anie mā ſeeme to be a prophet or ſpiritual let him acknowledg* the things I write vnto you becauſe they are the cōmādemētes of God: but if anie man be ignorāt, let him be ignorāt. With what greater authoritie or waight of wordes could the Apoſtle either confirme or incōmend vnto the Church in all ages theſe cannons & ordināces which he in theſe epiſtles hath ſet downe for the building, order, gouernment of all churches, of al the officers people & actions of the ſame to be religiouſly & inviolably kept as the cōmandemēts of that great dreadfull God, as the lawes of that our Lord and King vntill his appearing in glorie. Who can anie longer doubt (that vvil either reſt in the manifeſt teſtimonies of the holie Ghoſt, giue credite to the reſolute affirmations, and eare to the vehement charges of the Apoſtle, or that will duly expend either the general ſcope of theſe epiſtles, or dulie weigh the manifold rules in particular and the manner of deliuering them) that theſe cannons and ordinances are the abſolute lawes and holie commandements of CHRIST for the building and gouernment of his Church, ſo neceſſarie, inviolable, perpetual,

petuall, as without which or with anie other his Church can neither be built nor kept. Are not all theſe particular rules for the ſeueral offices, perſons, qualities, for their maner of election, probation, ordination, adminiſtration, &c. ſet downe in way of cõmandement and law with as great authoritie, credite & reuerẽce as anie other part of *Chriſts* Teſtament or Gods word? So that the Apoſtles whole miniſterie may with as much right or reaſon be called into doubt or queſtion, as theſe cãnons & ordinances which the Apoſtle euerie where cõfirmeth with the ſame authoritie that he doth all his writings 2 *Cor.* 1. 13. 1 *Cor.* 11. 1. 2. 2 *Theſ.* 2. 15. *Coloſ.* 2. 5. and ſundrie other places which were long to recite. Moreouer how carefully and by how many reaſons haue the Apoſtles incommended theſe orders & ſtatutes vnto the whole Church & vnto the chief workmen & builders therin? what perfect lawes hath he ſet downe in thoſe his epiſtles vnto *Timothie* and *Titus* thoſe two excellent workmen his trained & exerciſed children, whome he therfore calleth his natural & right begotten ſonns, and eſpecially commendeth them vnto the Churches, as to the *Corinthians* epiſtle 1. *Chap.* 4. *verſ.* 17. *For this cauſe haue I ſent vnto you Timotheus which is my beloued ſonne & faithfull in the Lord, who will put you* in remembrance of my waies which in CHRIST as I teach euerie where in euery Church: And vnto the *Philippians chap.* 2. 22. *but ye know the proofe of him becauſe as a ſonne* vnto his father he hath ſerued with me vnto the Goſpel. yet notwithſtanding al this their promptnes & experience, we ſee what carefull charges the Apoſtles layd vpon them, moſt preciſely & exactly to obſerue all theſe rules in al their actions of ye Church & towards al mẽ; that they keepe that expreſſe patterne of wholſome words that they had heard of him in the faith & loue that is in CHRIST IESVS, calling theſe rules the expreſſe patterne or engrauẽ forme or delineation of all things belonging vnto or to be done in the Church, charging them of their fidelity and loue both vnto CHRIST IESVS and vnto thoſe whome they are to build, to keep and alwaies to haue this true patterne and forme before their eies in all things they doe, commending yt for the ſoundnes & wholſomes therof both to the builders & the builded therby.

For yt being the true patterne, forme, mould for euerie thing, euery part, euerie member, whervnto they ought to be compared, faſhioned & caſt, neither can the partes haue anie right ſhape, neither the whole any true forme, if they be not framed and built according to this patterne; and then how ſhould the building either ſtand or agree vnto yt ſelf? much leſſe pleaſe the Lord & owner of the houſe whẽ he ſeeth yt thus ſpoiled and deſtroied. Therfore yt behooueth both the builders, and euerie one that is built, to conſider diligentlie after what maner & order he buildeth, and is built.

For this cauſe the Apoſtle *Paul* 1 *Cor.* 3. hauing ſhewed how ſoundlie the Apoſtles as wiſe Maiſter builders had laied the foundation, exhorteth all that are to ſucceed & build vpon that foundatiõ, to looke well how they build vpõ yt; for this foundatiõ wil beare nothing but gold, ſiluer,

ſiluer, pretious ſtones, they may not build in this houſe their hay, timber, ſtubble. Euerie mans worke heere ſhalbe made manifeſt, the day ſhall declare yt becauſe yt ſhalbe reuealed in the fire, which ſhall trie euery mans worke of what ſort yt is: Yf vpon this trial by this light yt be fownd anſwerable to that heauenly patterne of CHRISTS Teſtamẽt, yt then abideth to the praiſe & comfort of the workman. But wherin any of theſe builders ſhal in any part of their worke, whether in matter or maner (as they vſe to ſpeake to couller their tranſgreſſions) euen in the leaſt thing be fownd to haue ſwerued frõ the true patterne, by this light; if then vpõ ſuch diſcouery made vnto them they ſuffer not theſe their workes to burne, acknowledging, forſaking, and repenting their ſuch errors and tranſgreſſions, and withdrawing others from the like, they ſhal not only deſtroie themſelues by this their preſumptuous ſin, but al ſuch as after this diſcouery & reproof made, remaine with them and ioine vnto them in this their preſumptuous ſinne. For (ſaith the Apoſtle) theſe mẽ corrupt or deſtroie the Tẽple of God which is holy, which Temple ye are, and the Spirit of God dwelleth in you: If any mã corrupt or deſtroie the Temple of God, him ſhal God deſtroie &c.

Wee ſee with what waightie, graue & plentiful reaſons, exhortatiõs & proues the Apoſtle affirmeth and confirmeth theſe things by euerie verſe of that chapter, yea almoſt by euery word of the verſe (which carry a ſeuerall conſideration and eſpeciall force in themſelues) but eſpecially from the 8 verſe vnto the end. He there ſetteth downe the perſons of the Apoſtles as a perpetuall example vnto all builders vnto the worlds end: The practiſe of the Apoſtles as the true only foundation, the expreſſe patterne for al buildings, yea for euerie thing in euery true building vnto the worlds end. Which foundation & patterne he deriueth not from & confirmeth not by the authority of man, but by the authority of CHRIST, ſhewing that yt is not in mans power either to lay any other foundation, or alter this that is laid; calling yt but one & the ſame in all places, euen as CHRIST is one & the ſame, and calling euerie part of the word they deliuered *fundamental* as part of the verie foundation of this building, and maketh not (with the learned Phariſies and ſchoole Diuines of our age) ſome part of CHRISTS Teſtament fundamental & ſubſtantiall, other parts therof accidental, formal, not neceſſary, not of ſubſtance or eſſence, who thus with the deep learning of Satan abrogate what part of CHRISTS Teſtamẽt they pleaſe, build their owne ſtubble diuiſes, deſtroie the worke of God together with their owne ſoules & yᵉ ſoules of as many as are built or led by thẽ. And therfore the Apoſtles heere calleth al builders & buildings to this one only foundation of CHRISTS word & Teſtamẽt, charging them to make yt of all their actions whatſoeuer the only rule & foundation; and not as theſe falſe builders of the Church of England doe, who reiecting the true patterne of CHRISTS Teſtamẽt in al things they do or goe about, yet vainly boaſt that they hould the foundation, preach & practiſe the Goſpell of Chriſt ſincerly &c. although (as is ſaid) they reiect what

part of *Christs* Teſtament they liſt as not *fundamental, ſubſtantial, neceſſarie*, abrogate the whole patterne of the Apoſtles practiſe, & mowld & lay vnto themſelues a new patterne a new foundation, making not only new rules, lawes, orders for the gouernment & whole adminiſtration of the Church, but a new miniſterie, new officers, new actions which are not read or heard of in the Teſtament of *Chriſt*; yt neuer as yet being agreed amongſt them what part of *Chriſts* Teſtament they allow & hold for the foundation & for the Goſpel. But in deed to ſay as yt is, the foundatiō & goſpel of their Church is not yet layed to either ſide; for though they all at this preſent generally embrace the Popes canons & decrees of the high commiſſion as the foundation, certaine allowed writinges and priuiledged bookes for the Goſpell of their Church; yet keep the Prelates in their hand to coyne & forge new lawes new doctrines, what & when they pleaſe; as alſo the Reformiſts they ſue to Prince & parliamēt yt they might be allowed to make & bring in yet other new lawes & doctrines as far frō the true patterne as theſe, as (whē they are compared thervnto) will appeare. But the Apoſtle heere as he teacheth but one foundatiō, ſo teacheth he yt the groundworke both of the whole church & of euery part therof & actiō therin, calling al builders herevnto, charging them to take yt for the foundation of all their doings, without which whatſoeuer they doe or enterprize ſeeme yt neuer ſo neceſſarie or expedient in their eies, yet is yt but as an houſe without a foundation, which not being laid vpō the rock but vpon the ſandes of mens wiſdome, wanteth a groundworke, & therfore cannot ſtand.

He willeth them therfore to be ſure of this foundation before they build, yea and to loke carefully how they build vpon yt, becauſe their worke ſhalbe manifeſted, declared, tryed, reuealed in the day in the fire. This day ſhal manifeſt and declare all their whole building both within & without, the whole forme and order therof: Al things when they are reproued of this light are manifeſt, for yt is the light that maketh all things manifeſt. This fire not only trieth & reuealeth al counterfait ſtuffe, but burneth and conſumeth the ſame: their wood, hay, ſtubble cannot be vnreuealed in this *day*, or vnconſumed in this *fire*. To which wood, hay, ſtubble, he likeneth al the deuiſes & pollecies of mans wit, how prudent or pregnant ſoeuer they ſeeme: and therfore vpon the diuers ends of ſuch buildings and builders, he exhorteth by the reward and etetnitie of the one vnto the faithful and carefull keeping the true patterne; by the terror & loſſe of the other he dehorteth from all negligent, but eſpecially al wilfull and preſumptuous tranſgreſſion of the ſame, ſhewing Gods vnpartiall examination and iudgment of euery mans worke: which by how much yt is ſo deare vnto the Lord, ſo pretious in his ſight; by ſo much yt behoueth all men to be the more carefull therof, whoſe tranſgreſſions therin ſhall be the more hainous.

This worke he calleth the Temple of God, which Temple we haue aboue ſhewed in the type to be built in euerie thing according to the

patterne

patterne ſhewed in the mount. How much more then ought yt in the true ſubſtance to be built in euery thing according to the heauenly perfect patterne of *Chriſts* Teſtament, wherin we haue the whole mind and will of CHRIST as the Apoſtle ſaith in the laſt words of the ſecond chapter of this epiſtle? Now the Apoſtle heere ſaith this Temple of the Lord is holy; but euen in the figure might no ſtrange or polluted thing enter, yt was an abhomination vnto the Lord, how much more in this excellent ſpiritual houſe ought no fleſhly deuiſes of our owne (which are wholy corrupt & altogether defiled) to be brought; but the wiſeſt deuiſes of men being ſet in the place of the wiſdome of God or brought into his Temple, are not only fooliſh, idle, vaine, but abhomination to the Lord, ſuch as corrupt, deſtroie and deface the Temple of God, becauſe the deuiſes of man cannot be ioined with the thoughts of God: God needeth not the aduiſe or councell of man. The wiſdome of man is alwaies to reſt in the wiſdome of God; wherin he proceedeth further, yt is turned to folly and rebellion, & made a ſnare vnto themſelues. Now then (ſeing the Church of *Chriſt* is the Temple of God, and the Temple of God is holy, and is corrupted & deſtroied whē man preſumeth therin to be wiſe aboue that he ought, or hath warrant to be wiſe) the Apoſtle from all theſe places and euery word therof vſeth reaſons & exhortations to exhort all men that enter into this Temple to obſerue their feete, that they be more neere to heare thē to offer the ſacrifice of fooles: for the Lord is more delighted with obedience then ſacrifice; he will be ſanctified in all that come neere vnto him, & wilbe ſerued in this his Temple with reuerence and feare, for euen the Lord our God is a conſuming fire.

But our learned Prieſts treading in the ſteppes of their predeceſſors the falſe Prophets, are ſo far from being moued with reuerence and feare becauſe of the Lords holy Temple, that they from hence draw arguments to iuſtifie their tranſgreſſions, and embolden themſelues therin by the titles of the Church and Temple of God. Say they the Churches of *Corinth*, *Gallatia*, *Aſia* had ſundrie faultes, yet are they pronounced by the Apoſtle the Churches of CHRIST: therfore much more they that teach not circumciſion, denie not the reſurrection &c. Though theſe arguments be largelie anſwered in an other place, yet heere would be obſerued (beſides the poiſon that they gather from theſe examples to tollerate and commit ſin therby) how litle they vnderſtand the eſtate of theſe Churches, chardging the whole Church with the errors of ſome few, whome the Apoſtles there cōfuted. But if ſome of theſe were the errors of the whole Church (as we doubt not but the Church may, doth, and ſhal whiles yt is in this life erre) yet if yt ſhall perſiſt in error after yt ſhall be by the word of God conuinced and reproued, then we may ſay with the Apoſtles heere; that ſuch corrupt and deſtroie the Temple of God, euen ſo manie ſoules as are by them and together with them thus miſled, wherof this building conſiſteth.

Ther-

Therfore the Apoſtle heere (as in ſundrie other places) admoniſheth the whole Church & euery member therof carefully to looke to their builders & guides, that they lead them in the right waies of the Lord, and build them according to the true patterne of CHRISTS Teſtamẽt, to follow them no further then they follow CHRIST & haue his word for their warrant; from which when they ſwerue or tranſgreſſe, and being admoniſhed will not returne, then is the whole Church to excommunicate ſuch a Paſtor, leader, builder whoſoeuer, and to ſeperate him or as many as cleaue vnto him or follow him in this eſtate. The argument the Apoſtle vſeth is of no leſſe waight then the ſaluation of their owne ſoules, which otherwiſe ſhould be deſtroied & corrupted by them. He willeth them neither to be led away with y^e ſhew of wiſdome, vtilitie, pollicy, holines, nor any pretences wherwith they ſhall couer their error, neither with the eſtimatiõ of their perſons, authority, wiſdome, learning, vertue &c. For if they teach otherwiſe & come not to the wholſome wordes of our Lord IESVS CHRIST, and to the doctrine which is according to godlines, they are puft vp knowing nothing. As for their perſon & office, they are not to rule ouer, ſo much as to build vp our faith, for by faith we ſtãd: they are not Lords ouer the heritage, but ſeruants of the Church; for *Paul*, and *Apollo*, and *Cephas* are ours, and we *Chriſts*, and *Chriſt* Gods.

But ſee, whiles I thought but to haue touched the generall argumẽt of this Chapter, to proue that the Church of *Chriſt* ought to be built in all things according to the wil of *Chriſt* as he hath ſet downe in his Teſtamẽt (otherwiſe yt cã neither be ſaid his howſe, nor ye builders therof or builded therin his faithfull ſeruantes) See how before I wiſt or would, I am drawne into particulars as into a whirlepoole & bottomles gulph of knowledg, whiles I thought but to haue drawne but a litle water at the brinke in the ſhallow veſſel of my vnderſtanding and crazed memory: which though they be no way able to breake vp theſe vnmeaſured depthes, or orderly to deliuer but that litle God giueth me to ſee in them; yet I doubt not but many infallible Arguments may from this Chapter be drawen without any violence or wreſting to proue the neceſſity & perpetuity of that forme & order of building & gouerning *Chriſts* Church, which he by his Apoſtles hath ſet downe in his Teſtament. Now let me proceed to confirme this Propoſition by other reaſons drawen from other places of ſcripture.

As yt hath beene ſhewed that there can be no true building without that only true foundation & expreſſe patterne of the Apoſtles practice in *Chriſts* Teſtament, that all other foundations, formes, buildings, builders are deceitful & falſe, and wil not abide the fiery trial or ſtand in Gods ſight; ſo if we conſider the manner how the holy Ghoſt inſtructeth vs in other places vz. 1 *Cor* 12. *Epheſ.* *Rom.* 12. vve ſhall there ſee the cõgruence, neceſſity, perpetuity of the order & gouernmẽt which *Chriſt* hath in his Teſtamẽt preſcribed. We there reade this his Church compared to an humane body, which conſiſting of diuers members,

must of neceſſitie haue them duly placed and knit together in their right order & frame: We reade there that as God createth, faſhioneth, placeth and knitteth together the members of this our earthly bodie without taking coũcel of one or another; ſo in like wiſdome & power he createth, prepareth, ordereth, diſpoſeth, cõmingleth, cõtempereth al the members of this his heauenlie bodie according to the rules of his Teſtament by the manifeſtation of the ſpirit in euerie one. But now euen common ſenſe teacheth how far the wiſeſt man vpon earth is from being able to make vnto mans bodie the leaſt member therof euen but one haire white or blacke, much leſſe to knit the members together by iointes & ſinewes in their due place & function: How thẽ can duſt and aſhes imagine to make vnto the ſpirituall bodie of *Chriſt* new ſtrãge members & knit them as ſtrãgely together by new iointes and ſynewes. We reade in theſe chapters, that the miniſters & officers appointed by our Sauiour *Chriſt* in his Teſtamẽt, are the principal mẽbers of this publike bodie of the Church; his ordinãces & lawes there ſet downe, the iointes and ſinewes whereby the members are fitly knit vnto the whole bodie, euen as the curtaines of the tabernacle by their ſtrings and hookes.

But now as no mortal man can make, faſhion, diſpoſe or knit together theſe humane members of a naturall bodie, ſo much leſſe can he make anie other members ſerue in the places of the true natural mẽbers, or by anie meanes place, faſtẽ, and knit theſe as by ioints and ſinewes vnto and in a mans bodie. What vſe ſhould a man haue of an eie of glaſſe, a noſe of waxe, an hand of braſſe, a foot of wood? what congruence, coherence, proportion, ſympathie, feeling, compaſſion ſhould theſe haue with the other members? what learning or art can knit theſe by iointes, ſinewes, vaines artures? or draw one & the ſame ſkin ouer them as a couering, or faſten yt vnto them as vnto or together with the true and natural members? Yf mans wiſdome cannot effect this in a fraile humane bodie of earth and clay, what poſſibilitie thẽ is there to bring this to paſſe in the ſpiritual bodie of *Chriſt*? what communion what commixture can there be betwixt heauen & earth, betwixt light and darknes, betwixt ſpirituall & carnal things? how thẽ is yt poſſible to knit or make agree the earthly darke carnal diuiſed members and lawes of man, to the heauenlie lightſome ſpiritual bodie of *Chriſt*? Yea albeit this could be ſuppoſed to be brought to paſſe (then which nothing cã be more fonde thẽ to imagine, more wicked then to attempt) vvhat kind of ſtrange and monſtrous bodie ſhould they now make vnto *Chriſt*, by knytting vnto him ſtrange members, ſuch as belong not to his bodie? Yf an humane bodie ſhould haue growing vnto yt anie other then the true members that belonge vnto a man, were not ſuch a creature to be held a monſter and not a man. As for example; if yt had manie heades in ſteade of one, if yt ſhould haue feete like a Beare, a mouth as a Lion, the reſt like a Leopard &c. who (that had anie ſight or ſenſe) could take & eſteeme this *Reuel. 13.*

for the natural bodie of a man? muchlesse for the comely beawtiful amiable bodie of *Christ* or of his Bride: were not this to be liker vnto the bodie of *Antichrist* that Beast, of that whore that monster? what then is the presumption, reb ellion & furie of those Prelates that dare enterprise not onlie to cast away the true and naturall members, but in the place of them to plant these adulterate monstrous members, and that (as they would make themselues and others beleeue) in the bodie & Church of *Christ*. Againe what an astonishment & madnes hath inuaded and possessed these learned reforming Priests, that confesse the want of al *Christs* true members (I meane such officers as he hath ordeined for the building and gouerning his Church) that complaine likewise of the vnlawfulnes and antichristianitie of these members which now grow vpon this bodie and gouerne the same; and yet discerne not themselues to be of these mostrous antichristian members, euen the ministerie & mouth of that Beast, hauing the same orginal, shape and forme with them, being all come out of one smokie forge &c: yea and for all this mistake that beastlie bodie of the harlot their Church that beareth, groweth vnto, and consisteth of these members, for that heauenlie bodie that true spowse & established Church of *Christ*; as though *Christs* bodie *Christs* Church could grow vnto and consist of these falle members, or be said built and established without the true members. What strange paradoxes are these, yet are they euen the forwardest positions they can be drawen vnto.

But we are taught in these scriptures, that *Christs* bodie consisteth not, neither can his Church be built with such strange Antichristian mẽbers, or with anie other then those which he hath there prescribed for the gathering the Saints into one, for the worke of the ministerie and for the edification of the bodie of *Christ* &c. From which Scriptures infinitie reasons (if we would enter into particulets) might be drawen to prooue the necessitie, congruence and perpetuitie of these officers & ordinances there prescribed to the ministerie, gouernment and seruice of his Church. But that vvere to handle the vvhole platforme and order of *Christs* Testament, the excellencie and perfection wherof but slightly to describe, as yt far exceedeth my slender capacitie, so not being to this present purpose, I haue onlie indeuored to vse such general reasons as might prooue this generall Propositiõ *That the gouernment and ordinances that Christ in* his Testament hath set downe and apointed vnto his Church are necessare, onlie fit and perpetuall, and that the true Church of *Christ* can or may no more receaue anie other officers, gouernment and ordinances, then the bodie of a man can receaue other members, the members an other order or temperature, then that which God hath assigned. Which I hope by these places is so manifest, as I need stand no longer to inforce the necessitie and onlie fit congruẽce therof vnto the bodie & members of the church; by shewing either the comelines, beautie, features of the Church when yt is thus furnished of these true members, and the members

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thus placed, built together, ordered and vſed. The neceſſitie of theſe, let common ſenſe and experience in the baſe patterne of our owne naturall bodie ſhew, how ill we could either admit anie other then thoſe members that God hath apointed thervnto, or ſpare anie of thoſe members, or haue them kept from their true vſe and peculiar function, or placed in anie other order or place, or knit together with anie other iointes, ſinewes or vaines then God hath diſpoſed for them. But the heauenlie ſpirituall beautie, order, congruence and vſe of theſe members thus commixt and contempered, let the 4. 6. and 7 chapter of Solomons ſong declare: From all which together & euerie member apart, the vſe, adminiſtration, and benefite therof; as alſo from the diſorder, infinite inconueniences and miſcheifes that would enſue of the reiecting of this or receauing any other order, gouernment, adminiſtration, might infinite and ſeuerall arguments be drawen to proue the abſolute neceſſitie of the one, the vtter inhibition & vnfitnes of any other.

But heere now fitly commeth a certaine obiection of the aforeſaid D. R. S. to be anſwered: Saith he *If that outward forme of diſcipline were of the* eſſence of the Church, then where that forme of diſcipline either was or is not, there was and is no Church, which is a groſſe abſurditie: My reaſons are, *Samaria* had not that forme of diſcipline, but yt was a famous Church *Actes 8. Antiochia* had not that forme of diſcipline, yet yt was a flooriſhing Church: The greateſt part of reformed Churches in Chriſtendome haue not that forme of diſcipline, yet they are accompted holie Churches of all but of the *Papiſtes* and *Anabaptiſtes*.

What his Doctorhood meaneth by theſe diſguiſed termes of the diſcipline & eſſence of the Church I vnderſtand not, and therfore wil leaue them where I find them, eſchewing (according to the Apoſtles rule) ſuch profane inanitie of words and oppoſitions of ſcience falſly ſo called, which ſome profeſſing, haue erred about the faith. But if he by theſe reaſons ſuppoſe to haue impugned the neceſſitie and perpetuity of CHRISTS holie gouernment & order wherinto the Apoſtles built all Churches, and which they left vnto all Churches; I ſhal then briefely ſhew how far he faileth of that purpoſe, and reaſoneth quite to a new and diuers queſtion, and therfore can therby conclude nothing againſt this: For our queſtion heere is not, whither the Church may not ſometime vpon ſome neceſſities be without this order or ſome part therof for a ſeaſon, but whither the Church may receaue anie other forme of gouernment in ſtead of this. So that if he had prooued that the Churches of Samaria and Antiochia had receaued anie other forme of gouernment and order then this Apoſtolick; then had he in deed ſaid ſomwhat (although a particular inſtance or two may not take away or draw vs from a generall law and perpetuall rule. But he trifling about the name of a Church, quite forſaking the queſtion, would infer from the ambignitie

ambiguitie of the word, that becauſe a Church vpon ſome neceſſities may for a ſeaſon be without this eſtabliſhed order and gouernment; therfore they may reiect this and take an other according to the pollicies of the time & place. How diuerſly the church is read in the ſcriptures (not heere to ſtand of the etymologie of the word *eccleſia*) me thinkes this great diuine ſhould not be ignorant: how ſometimes yt is read for all the Saints in heauen and in earth; ſometimes for all the Saints diſperſed or gathered heere in the whole world; ſometimes for a companie of faithfull people ioined together in the couenant & cõmunion of the faith, indeuoring to proceed into the order of CHRIST, and in the ſame faithfully to walke together: But cõmonly yt is taken for a companie of ſuch faithful thus entered couenant, eſtabliſhed & walking in due order according to the rules of Gods word; of which kinde of Church we al this while reaſon. For their church of England is not now vneſtabliſhed as *Samaria* and *Antiochia* were at theſe times he ſpeaketh of, but yt is eſtabliſhed into an order miniſterie and gouernment, though according to the Popes cannons & not according to the Teſtament of CHRIST. So that he might as well haue reaſoned from anie of the other readings of a Church, and gained as much; *ſcilꝛ*: that becauſe all the Saints in heauẽ are called a Church, yet they haue not Paſtors, Teachers &c. therfore the Church of CHRIST may be eſtabliſhed wꝛout theſe: as alſo al the diſperſed Saints are called a Church yet haue not this order & gouernment; therfore &c. *Samaria* & *Antiochia* at their firſt calling to the faith had not this eſtabliſhed order and gouernment, yet were held famous & flooriſhing Churches; therfore the Church may be eſtabliſhed into an other forme of order and gouernment then that of CHRISTS Teſtament: this if he conclude not, he gaineth nothing; this if he conclude, I denie his Argument. It followeth not becauſe the Church is not alwaies thus eſtabliſhed, therfore yt ought not to be thus eſtabliſhed.

The Churches of *Samaria* and *Antiochia* neither can be ſhewed to haue receiued anie other order or gouernment, or to haue neglected this; but the contrarie apeareth of *Samaria* *Act.* 9. 31. where *Luke* recordeth, that the churches throughout al *Iudea*, *Galile* & *Samaria* had peace, being built & proceeding in the feare of the Lord, and were repleniſhed with the comfort of the holy Ghoſt. What thinketh D. S. now? was not *Samaria* built & eſtabliſhed in this order? vnles he can ſhew that the Apoſtles built the Churches in anie other order; and then frõ this place may he alſo conclude, that the Churches in *Iudea* & *Galile* were not thus built, this ſcripture not ſecretly ſhewing that both they were all built alike, & that there was but one order of building amongſt the Apoſtles in theſe wordes "being edified *or built*". Me thinks this place alſo ſheweth ſome letts that ſometime may hinder the Churches frõ this holy order; namely, the tyrannie of wicked magiſtrates who perſecute the Church in ſuch ſort as they cannot ſafelie meete & aſſemble to make choice of miniſters, or to exerciſe anie miniſterie. But wee ſee the

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churches here vpō the first meanes neglected not either to attaine vnto or exercise this order (and that without staijng for the Magistrates permission) and were in so doing replenished with the comfort of the holy Ghost. Neither yet appeareth heere the certaine time when *Samaria* was thus built. It is not vnlike that yt was established into this order, euen *Acts.* 8. (that he speaketh of) when they receaued the gifts of the holy Ghost at *Peter* and *Iohns* being there, who yt is to be iudged likewise, rather helped to bestow those gifts in order to the edifijng of the whole, then left them (hauing fit gifts for these offices) in disorder, which had beene great sinne both in the Apostles & in the Church of *Samaria*.

The like also is to be thought of the Church at *Antiochia Act.* 11. they being called to the faith were a long time instructed by the Apostles *Barnabas* and *Paule*, God so blessed their labours as that Church grew famous, and many Prophets resorted thither from *Ierusalem*: May we then by D. SOMES bare affirmation without any proofe affirme that this Church being so long & excellently instructed by these famous men, hauing so greatly profited in the faith & knowledg of *Christ* aboue many other Churches which had this order, that they yet should thus long be kept from yt more thē any other Church, being more fit then many, yea thē any other Church at that time, saue *Ierusalem*: This were not only cōtrary to the practise of *Paul* & *Barnabas* in al other churches, but contrarie to the rules of *Christs* Testament. But if we would stand vpon the point, yt were not hard to proue that *Antiochia* was then established into order: we see they there administred vnto the necessities of other Churches, and sent *Paul* and *Barnabas* vpon this their busines, which they hauing fulfilled returned back againe to *Antiochia*, from whence by the whole Church they were at the commandemēt of the holy Ghost sent out with imposition of handes. Afterward when they had planted and established manie Churches in *Asia* into this order, they returned thither againe & there remained a long time vntil they were againe sent to *Ierusalem* about the question of *Circumcision*; which being debated, they with other famous men returned & abode in the Church of *Antiochia*, preaching & teaching the Gospell with great ioy, comfort, and blessing. Yet in none of these places we find mentioned that after *Act.* 11. they were established into this order; but we see that there and in all these places they executed the duties, and had the full power of a church established. Therfore except we wil make the practise of the holy Ghost cōtrary vnto yt self, we are not to doubt but this *Antiochia* also was established in this order. Doth not D. SOMES then vnsufferably both falsifie and peruert these scriptures, in affirming that these churches had not that established order amongst them, concluding from their example that the Christian order and gouernment of *Christs* Testament is neither necessarie nor perpetuall.

But to conclude & shut vp the point at once, he bringeth the greatest part of the reformed Churches of *Christendome* which haue not this

christian order & gouernment (which he termeth forme of discipline) yet are accompted holy Churches of al but *Papists*, and *Anabaptists*. Doth he not heere very learnedly proue the question by the question: if his church be of God, let him approue yt by Gods word, otherwise though he should fetch the Popes broade seale also (from whome he borroweth this argument) yt would not serue his turne. With the estate of other Churches I am not acquainted, and therfore will not meddle: but how well this holy church of England is reformed, you parly may perceaue by that which is aboue said; and more euidently may, if you measure yt by the rules of CHRISTS Testament, according vnto which yt hath no one thing in due order or frame: So that why either Papists or Anabaptists should denie yt, I cannot see; yt being an vncleane hould or prison of euerie vncleane bird, of euerie fowle and hatefull spirit, except yt be as that kingdome diuided in yt self, because yt consisteth of such iarring and disagreeing spirits. Neither can I see how any (that knoweth or wil be instructed what a true established Church of CHRIST is) can anie longer mistake that adulterous Church of England that sitteth vpon all the confuse people as vpon manie waters, that is liker vnto *Zennacheribs* tumultuous campe, then vnto the wel ordered and established Church of CHRIST, which hath nothing cõmon with CHRISTS Church but the verie name only. For the true Church of CHRIST, we find vpon her all the markes of that harlot and of that Beast, whose members, image, yoke she carieth, and hath cast off *Christs* yoke from her necke, despising his word, persecuting and murdering his seruants. Wherfore vntill she bring vs either better Arguments or better fruits, we are so far frõ honoring her with the title of a Church, as we are not abashed to rẽder vnto her as she hath rendred vnto vs; & to double vnto her double, according to her workes; and in that cup wherin she hath mixed, to mingle to her ye double. So far are we from giuing that authoritie vnto her in this presumptuous sin, as to draw an argument from, or be induced to thinke by her example, that becausse she casteth off CHRISTS yoke & beareth Antichristis, therfore the holy order & ordinances of CHRIST for the building, ministery, & gouernment of his Church is not perpetuall, necessarie, or alwaies expedient.

I grant that the true Church of Christ may sometimes vpon some necessities be without this holy order for a season, as in the first gathering of the Saints, especially now when we are not to expect anie such miraculous or extraordinarie giuing of Gods Spirit as was in the primitiue times, whẽ we cannot sodenly either be made fit for these high offices, or haue such perfect knowledg and probation ech of others giftes and conuersation as is required thervnto. Also in time of persecution when the Church cannot peaceably meet either to chuse or exercise anie ministerie, or that their chief and principall members be held from them in prisons, or at such time as the chief Elders are taken away either by death or otherwise fall away. In these and such like times the Church may for a season vpon necessitie so inforcing

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be without this eſtabliſhed order: but this is neither willinglie to neglect yt, nor preſumptuouſly to reiect yt. Heerehence yt followeth not that this holie order is not alwaies neceſſarie, becauſe yt is not nor cannot be alwaies executed: So they might conclude all Gods lawes not alwayes neceſſarie, perpetuall, or expedient, becauſe they are not or cannot be alwayes practiſed by vs. Should our infirmitie, ſinne or default take away the ſtabilitie or truth of Gods ordinances? This would as wel follow of this their reaſon, as the other: that becauſe the Church of CHRIST may at ſometimes be without this eſtabliſhed order of CHRIST and yet be held the true Church, therfore that preſcribed order of CHRIST is not perpetuall, alwaies neceſſarie, or conuenient: thus laijng the default vpon CHRISTS ſacred ordinances, as though they were not alwaies holy neceſſarie & conuenient, which in deed is due to vs and our infirmitie and inhabilitie to receaue or exerciſe ſuch a gratious bleſſed miniſterie, or to walke in this heauenly order.

Nothing is more ſure then this, the true Church can be eſtabliſhed into no other order, yt can receaue none other officers or lawes then are in CHRISTS Teſtament preſcribed. This hath beene already manifeſtly proued & yet further might be, by as many places of ſcriptures as either the true or falſe Church is ſpoken of, the true or falſe miniſterie, the true or falſe miniſtration; as either CHRISTS kingdome or anie of his offices are ſpoken of, or Antichriſts preſumption and forgerie: as yt hath beene proued by the true patterne of the houſe wherby euery part therof ought to be framed and put together according to the will of the Lord of the houſe, otherwiſe the houſe will neuer hang together or be to the owners liking or the builders praiſe. Likewiſe yt hath by the neceſſitie, congruence, coherence of the true and natural partes and members of the bodie beene proued, how that no other can be added, without making yt a monſtrous bodie; neither the true members be otherwiſe knit together, placed, diſpoſed, vſed, without the deſtruction of the whole bodie: and this much more of that ſpiritual houſe and bodie of CHRISTS Church; which being ſo perfect, pretious, comely, excellent, cannot admit to be ſhaped, faſhioned, framed, diſpoſed after the fanſies of earthly men, who the beſt of them that euer was (alwaies excepting the head of the Church) in his beſt conſideration, was but a member of the Church. Neither was there euer power giuen to anie of them, whether Prince or Prophet whoſoeuer or authoritie to alter, neglect, or bring in anie pinne or hooke (euē the leaſt thing) or ſo much as the place therof in the Tabernacle, Temple, or Church of God.

How often doth the Church in the ſong of *Salomon* ſay *My beloued is mine & I am his*; & how often doth ſhe charge all her freinds to ſtay w'out, & not to ſtir vp her welbeloued vntil he pleaſe? how oftē doth ſhe vow to keepe her ſelf wholy vnto him? how often doth he againe repeate the amiablenes, comlines, beawty, congruence, features, fruitefulnes, pleaſantnes

ſantnes of all her partes euen from top to toe? how greatly he is delighted in her, and how the Kings of the earth ſhould be tyed in her rafters &c. Doth not he ſay that *Solomon* & earthly Princes may put or let out their vineyeards (not being able themſelues to till and dreſſe them) to be dreſſed & trimmed to their ſeruants, reſeruing to themſelues a rent &c. But his vineyard is alwaies before him, he is able to til, dreſſe, and keepe yt euery whit himſelf, he neither letteth yt out to hire, nor ſuffreth anie to part or poſſeſſe the fruite therof with him.

How many Arguments then might be drawen either from the perfection, diuine order &c. of the partes of the Church, from the faith, loue, chaſtitie, obedience vnto CHRIST as to her huſband Lord King? Likewiſe how many from his abſolute power, authority, poſſeſſiō ouer her wholly by the right of an huſband Lord King. How many reaſons might be drawē from the abſolutnes & wiſdome of his lawes, the graciouſnes & peace of his heauenly gouernment & order (which cannot be willingly infringed or broken without rebellion, nor changed & altered without preſumptuous treaſon) to proue the perpetuity, neceſſity, and fit congruēce of thoſe officers & ordinances that he in his Teſtament hath preſcribed for the building, miniſtery, and gouernmēt of his Church and of euery member therof, whither Prince or miniſter ouer whome CHRIST reigneth by equal right, and euen the ſame iuriſdiction that he doth ouer the leaſt. There is no exception or acceptation of perſons with God: That nation & that kingdome that will not ſerue him ſhall periſh, and thoſe nations ſhalbe vtterly deſtroied: He that obeieth not the Sonne ſhall not ſee life, but the wrath of God abideth vpon him: Thoſe that will not haue him to reigne ouer them he iudgeth and deſtroieth as enemies. CHRIST reigneth by his owne officers, which yt is lawfull at no hand for his true ſubiects either to diſobey, alter, or reiect. Subiects and ſeruants are not to giue, but to take lawes at their King & Lord: God hath made his Sonne Lord and heire of al things, and hath giuen him a name aboue euery name, that at the name of IESVS euery knee ſhould bow both of heauenly things & earthly things and things vnder the earth, and euery tongue ſhould confeſſe that IESVS CHRIST is the Lord vnto the glorie of God his Father, becauſe all men ſhould honour the Sonne as they honour the Father. He that honoureth not the Sonne honoureth not the Father that ſent him.

Iſa. 60.12.
Ioh. 3.36.
Luk. 19.27.
Phil. 2.10. & 11.
Ioh. 5.23.

O how great then is their wickednes, how pernitious their councell, who (for filthy lucre ſake) perſwade Princes that they are not only not ſubiect themſelues in perſon to the lawes & ſpiritual cenſures of *Chriſt* in his Church; but that they are not bownd to admit that order of gouernment preſcribed in his Teſtament (which they ſhuffle off with the terme of outward diſcipline) in their landes? May not, yea doe not Princes by this meanes bouldly breake all Gods lawes, and diſanull anie of them at their pleaſures? breake that they may follow their owne hearts luſts, fulfilling the inordinate appetites therof, wallowing

and

& glutting themſelues in all fleſhlie pleaſure, vanitie, & exceſſe, committing what wickednes they wil without admonition, cenſure or reproofe (I would heere ſtill be vnderſtood of the eccleſiaſtical ſpiritual cenſures by the word) May they not yet proceed further and diſanul which of Gods lawes they liſt, either in common welth or Church? In the common welth, when they both abrogate all Gods iudicial lawes & cut them off at one blow, as made & belonging to the cõmõ welth of the Iewes onlie (as though God had no regard of the converſation of other Chriſtians his ſeruantes alſo) or els had left ſome other peculiar lawes for the manners of the Gentiles, or had left them in greater libertie to be and to make lawes & cuſtomes vnto themſelues. Heervpon yt commeth to paſſe, that ſo manie wicked vngodlie lawes and cuſtomes are decreed: that the whole order & courſe of iudgment & iuſtice is conſtuprate & peruerted, that ſo manie capital miſcheifes as God puniſhed by death, as blaſpheming the name of God, open idolatrie, diſobedience to parents, are not by law puniſhed at al; inceſt, adulterie either paſſed ouer or puniſhed by ſome lighter trifling chaſticement; wilfull murther oftẽ pardoned; theft (if yt be aboue 13 pẽce) puniſhed by death: yea this ſin is puniſhed not only in the perſõ of the theefe (who that wiſe King ſaied if he ſhould ſteale ſeuen times, may yet liue & ſatiſfie with his body or goodes) but in the perſõs of al ſuch as this their vniuſt law iudgeth anie way acceſſarie; which extendeth ſo far, as manie honeſt mẽ may for this trifle for buynig or receauing part of theſe ſtollen goodes, be alſo put to death & forfait al the lands & goodes they haue; wherby their wiues, children, & families are puniſhed alſo & vtterlie vndone. And thus by this their pollicie are manie theeues made for one; not to ſpeake of al this guiltles blood that is vpon the head of the magiſtrate, iudg, officers, iurie, and the whole land by this meanes: what ſhould I ſtand to particulate their infinite tranſgreſſiõs of Gods lawes euẽ in their ciuil eſtate, which is in much worſe caſe then manie heathẽ nations which neuer knew God or his *Chriſt*. Al this ariſeth of this immunitie from the order, gouernment, & cenſure of *Chriſt* in his Church, & frõ the inordinate authoritie the apoſtaticall church giueth vnto Princes & magiſtrates, & they aſſume vnto themſelues: ſo that the ſaying of the prophet concerning the proude Kings of *Babel* is now rightly verified in them. *Thow didſt ſay with thy heart, I will aſcend into heauen aboue the ſtars of GOD almightie, I wil exalt my* throne & wil ſit in the mountaine of the congregation in the ſides of the north, I will aſcend aboue the heigth of the clowdes, I wil make my ſelf equall vnto the moſt high.

For ſee, whiles they take power to reiect that holie gouernmẽt, order, officers, lawes that *Chriſt* our King hath ordeined and apointed to his Church, they ſtretch their hand alſo & preſume further, to erect a new gouernmẽt, new orders, lawes, officers, miniſtry, miniſtratiõ &c. And what is this but both to reprooue *Chriſts* lawes, and to reiect his yoke from them, & alſo to take *Chriſts* offices, throne & Scepter from

him, whome the Lord hath ſet vpō the throne of *Dauid* to order & ſtablish yt with iudgment & iuſtice, & laid the key of gouernment vpon his ſhoulder, that what he openeth no man ſhould ſhut, and what he ſhutteth no man ſhould open.

How great thē is their pride & preſumptiō yᵗ are ſo far frō obeijng & ſeing *Christs* lawes executed, as they vtterly abrogate them & take them out of the way, & ſet vp their owne idol diuiſes in the ſtead of thē? So far are they frō taking lawes at him as their King & Lord, as they giue lawes of him as King & Lord. Is not this to denie, nay to put an end to his miniſterie & kingdome? to his miniſtery, by taking away yᵗ which he eſtabliſhed, & bringing in a new into the church; to his kingdome, by abrogating his lawes, offices, ordinances, & by bringing in & eſtabliſhing their owne: In ſo much as through yᵉ odious flattery of theſe their prieſts, ſome of them haue ſuffered themſelues to be called the ſupreme head of *Christs* Church in earth, as though *Christs* Church had one head in earth & an other in heauē, or that *Christ* were not the head of his Church here in earth alſo. But the wretched Prieſts would excuſe this inaudible blaſphemie with this interpretatiō (which yet they expreſſe not) 1. vnder *Christ*, as though *Christs* Church might haue two heades, an vpper & an vnder head one aboue an other: were not this to make her a monſter like their Church, which hath manie heads, & vpō them writtē names of blaſphemy, as ſupreme head of the Church primate Biſhop, metropolitane Biſhop, Lord Archbiſhops grace, Lord Biſh. & Archdeacon &c. Al which heads, but eſpecially that their ſupreme head of the church, may (they ſay) make lawes for the church. And al this execrable blaſphemy they hide vnder the title & office of the ciuil magiſtrate, who in deed is Gods bleſſed ordinance.

Neither wil theſe lymmes of yᵉ Deuill be ſatiſfied with any humble acknowledgmēt of yᵉ ciuil power, or with anie chriſtiā ſubmiſſiō vnto the ſame; but wil extort by othe an allowance & ſubſcriptiō vnto this their vngodly power, blaſphemous titles, antichriſtian decrees & proceedings &c. It wil not ſuffice to confeſſe that God hath made the ciuil magiſtrate the keeper of the booke of the law, to ſee both yᵉ tables therof obſerued by al perſons both in the Church & cōmon welth, & ſo hath power ouer both church & cōmon welth; but they muſt haue this indefinite p. opoſition granted them *That a Prince hath power* to make lawes for the Church. By which word *making* is implied, or rather (as yᵉ general eſtate both of church & cōmō welth ſhew) expreſſed plainly that they meane that yᵉ Prince may deuiſe & make new lawes for the Church ſuch as are not heard of in that booke of God. By lawes they meane any traditions, ordinances, cuſtomes &c. which are not preſcribed in CHRISTS Teſtamēt; otherwiſe why ſhould they vſe theſe words or vrge that power of making lawes. A godly Prince is bound to Gods lawe, made the keeper therof, not the controler; the ſeruant not the Lord. God hath in that booke made moſt perfect & neceſſary lawes both for Church & cōmon welth: he requireth of the King &

magiſtrate

magistrate to see these lawes executed, and not to make new. He that maketh any new lawes taketh vnto him the office of God, who is the onlie lawmaker: al men of what estate soeuer are but Gods creatures, seruãtes, & subiectes to his law. *Moses, Iosua, Samuel, Dauid, Hezekiah*, made no new lawes, but reuiued & executed the olde lawes which God had made. These examples that miserable man & high traitor to God & his Prince ROBERT SOME citeth to prooue yᵗ Princes may make lawes for the church & cõmon welth, therby indeuoring to deteine & hold her Maᵗⁱᵉ. and the honorable Magistrates of this land in this presumptuous breach of al Gods lawes in this church & cõmon welth, by causing thẽ to ratifie & publish yᵉ vngodlie decrees which that blasphemous high Commissiõ hath made or shal heerafter make, vnder this pretext, that Christian Princes haue power to make lawes for the Church.

Which Commissiõ & al their proceedings, because they cã no way be iustified by the law of God & Testamẽt of *Christ*, but are directly cõtrarie vnto the same (as shal straight way be prooued) therfore yᵗ old lymme of Antichrist, that crowned horne of the Beast that T.C. breatheth out of the mouth of the dragõ most hellish blasphemie against *Christs* Tabernacle & thẽ that dwel in the heauen, accusing *Christs* blessed order & mãner of gouernmẽt, of sedition, tumults, disobedience vnto the ciuil estate, as giuing the raines to the peoples vnbrideled & inordinate appetites which can not be restreined, subuerting al magistracie & the whole order of the common welth.

Had that beast anie religion that thus blesphemed *Christs* ordinãce? haue not the heathen at al times thus reproched & accused the word of God & Gospel of *Christ*? Yet what is more free of these crimes, then this order they so accuse, whereof *Christ* himself is the author & preseruer. Is yt not the fellowship & communion? & haue such sinnes anie fellowship with him? Before anie can enter or be receaued into this fellowship, he must be renewed by repentance, denijng all his fleshly conversation concerning the time past: he must be begotten by that immortall seed: he must be borne againe of water and the Spirit, and enter as a new borne babe and as a child wained from the brests: he must leaue al his venome and fiercenes, & become as a meeke lambe obedient vnto his shepheardes. At what time anie is found disobedient and headstrong or incorrigible, he forthwith looseth his place in this communion and fellowship, he is seperate & cast out.

As for their order of their assemblie, yt is not tumultious or contentious, but rather an heauenlie schoole of all order, sobrietie and modestie, which the Angels with great delight behold, euerie one there knowing his calling, place & boundes, which he without preiudiame may not breake; as free, but not hauing that libertie as a cloke of wickednes, but as the seruantes of God; whose law is heere purelie & sincerelie taught, euery estate & degree instructed how they ought to walke & behaue themselues towardes God & men in al mãner cõ-

uerſation: Nothing more or more oftē inculcate, thē to yeild due honour, obedience, ſubmiſſion vnto all magiſtrates, parentes, ſuperiors, & that not for faſhiō ſake or ignorantly, but as of knowledg, faith & cōſcience towardes God. Hereunto, as alſo vnto al other duties they are continuallie inſtructed, exhorted; whoſoeuer tranſgreſſeth is admoniſhed, cenſured, and (without preſent repentance & amendment) dulie caſt out of this fellowſhip & communion, where no inordinate walking or contumacious perſons are ſuffered.

Who then but that old Sathan or ſome ſonne of his, could thus accuſe the lambes the babes theſe litle ones of *Chriſt* of rebelliō, ſeditiō, tumult &c? what mouth els could reproch and blaſpheme that heauenlie gratious bleſſed order of *Chriſt* in his Church of ſubuerting cōmō welths, deſtroijng ciuil magiſtracie & gouernmēt? without which holie ordinance & magiſtracie as there can be no Church, no aſſemblie, no execution of law, no callings, no trades, no order, no ſafetie amongſt men; ſo without this inſtruction, gouernment & holie order of the Church cā no eſtate no magiſtracie be bleſſed of God, becauſe without this they can neither know nor execute their duties, neither walke holily or lawfully in their callings, or doe anie thing that may pleaſe God. Who then but theſe vncleane ſpirits that ſpeake out of the mouth of that Dragon, & out of the mouth of that Beaſt, & out of the mouth of that falſe prophet, could in this māner diſioine thoſe that God hath ſo neerlie ioined? widowing & ſpoiling the Church of that comfort and aſſiſtance ſhe ſhould haue of the ciuil magiſtrate, depriuing the ciuil magiſtrates of that inſtruction & ioy they ſhould haue in the Church.

As we haue aboue alledged, that nation or common welth, Prince, magiſtrate, eſtate, degree, perſō whoſoeuer that ſubmitteth not to our Lord *Ieſus Chriſt* to be wholy gouerned by his word both bodie & ſoule in al things whatſoeuer without anie exception, reſeruation, or pollitike reſpect; that nation, Prince, magiſttate, perſon, ſoule ſhall be vtterlie deſtroied amongſt *Chriſts* enemies. So *Chriſt* may not neither wil be faſhioned or framed to anie common welth, pollicie or pleaſure of anie Prince: he is Lord of Lords and King of Kings; al the kingdoms of this world are his, & he ſhal reigne for euermore: thoſe that are not vnder his Scepter of grace, thoſe he will rule with a red of yron, thoſe ſhal be broken as a potters veſſels. So far then is this heauenlie and bleſſed gouernmēt of *Chriſt* in his Church by his word (to which euerie ſoule that will be ſaued muſt be ſubiect) frō being the ouerthrow of anie common welth or lawfull eſtate therof, that you ſee yt is the only foundation of the one, and ſtabliſhment of the other, a perfect rule for both, to which all lawes, pollicies, ſtates, degrees, perſons in al actions muſt beframed and ſubiect. To which whatſoeuer is contrarie or tranſgreſſing, whither common welth, common, cannon, or ciuil lawes, their Iudges, pleaders, courts, muſt either be reformed or conſumed therby. No titles, pollicies, pleas, or prerogatiues can excuſe

cuſe them from or before that Iudge who vpholdeth, gouerneth, and iudgeth all things by that his word, and with the ſame ſifteth and fanneth out whatſoeuer is found contrarie to his will. To which gouernment & trial of his word becauſe they will not ſubmit their perſons & proceedings, therfore with one conſent all the eſtates & degrees of the land, Prince, prieſts & people hate him, & ſend by their elders an embaſſage after him, that they will not haue him to reigne ouer them, accuſing his gouernment of innouation, dangerous to their ſtate, pernitious to the whole land &c. Thus take they boldnes to breake his bāds and caſt his yoke from them, to tranſgreſſe his lawes, change his ordinances, and to breake the euerlaſting couenant euen that Teſtament purchaſed for them and ſealed vnto them with that pretious blood of the giuer: Therfore hangeth the wrath of God ouer them, the day of his vengeance haſteneth, feare and a pit & a ſnare are vpon them: He that flieth from the noiſe of the feare ſhall fall into the pit, and he that commeth out of the pit ſhalbe taken in the ſnare, for the windowes from on high are open, and the foundations of the earth doe ſhake: The earth is vtterlie broken, the earth is quite burſt in ſunder, the earth is moued exceedingly, the earth ſhall reele too & froe like a drunken man and ſhalbe remooued like a tent, and the defection therof ſhalbe heauy vpō yt, ſo that yt ſhall fall & riſe no more becauſe the land is defiled vnder the inhabitants therof; for they tranſgreſſe the lawes, they change the ordinances, and breake the euerlaſting couenant.

THERE REMAYneth yet an other queſtion of this ould captious Sadducie, wherin he requireth to haue noted vnto him ſome particular Churches either in the Apoſtles time or ſince, wherin ye whole gouernment of the Church was practiſed only by Doctors, Paſtors, Elders and Deacons and none other, and that in an equalitie without ſuperioritie in one aboue an other.

To ſatiſfie his demands in this cauilling queſtion (which euidently apeareth to be made rather for a ſnare then anie godly edifiing) I hold neither lawfull nor expedient, vntil he haue acknowledged & yeilded vnto the former: namely, vnto the neceſſity & perpetuity of that order of gouernment and adminiſtration which CHRIST in his Teſtament hath preſcribed, which he hath miſerably violated, reiected and blaſphemed. That in this eſtate to ſhew him the treaſures and ordinances of this ſpirituall Temple is vtterly forbidden and vnlawfull, appeareth Ezek. 43.10.11. in theſe words *Thow ſonne of mā ſhew vnto the howſe of Iſrael this houſe* whē they ſhal be aſhamed of their wickednes, that they may meaſure the patterne; when (I ſay) they ſhalbe aſhamed of all they haue done, make knowen vnto them the forme of the howſe, and the conſtitution therof, the goings out therof, and the cōming in therof, and the whole forme therof, and all the ſtatutes therof, and all the figures

therof, and all the lawes therof, & describe them before their eies, that they may keep the whole fashion therof, and al the ordinances therof, and do them. Therfore vntil he haue repented and forsaken his antichristiã ministery, vnlawfull Lordship & iurisdictiõ, I hold it not lawfull whilest he remaineth in and will not come out of *Babel* to reason or iangle with him concerning the heauenly & most holy ordinances of *Sion* which he doth but blaspheme & reproch with his vngodly mouth that is opened to all impietie. That yt is not expedient vntill he haue yeilded vnto the former question to answere this, is manifest. For to what purpose were yt to reason with him how these officers of *Christs* Church ought to administer & gouerne, when he vtterly denieth that in the Church of England such offices & iurisdiction were tollerable: So that yt could no way edifie him, but rather minister matter of cauil vnto his blasphemous mouth, who seeketh nothing els in this captious (yet with al most ignorant & fond) vaine questiõ. We ought not to cast our pearles before swine, or to expose the Lords holy truth to reproch. This is my answere to him concerning his second question.

Yet to remoue these stumbling blockes out of the way of others, & to rid them out of the snares which this Spider hath wouen; I will through Gods grace briefly shew them the errors & follie of this cauilling question, cheifly in these 3 pointes therof. First in that he requireth some particular Churches by name, wherin this whole gouernment of the Church was practised &c. 2 whẽ yt was practised by Doctors, Elders Pastors, Deacõs only & none other 3 where these practised yt in an equalitie without superioritie in one aboue an other. In the first point he stumbleth & cauilleth at this, becausse in deed no church that euer was or shalbe vpon earth hath or can fully execute this gouernment of CHRIST (but haue beene and shalbe subiect to many defalts, many transgressions) taking here the gouernment of CHRIST for his whole reuealed will in his word and Testament; to the faithfull obseruation of euery title wherof the Church is by couenant bound (where by the way must be noted, that this carping Pharisey knoweth in his corrupt & festered conscience what CHRISTS true gouernment is, which he so mainly impugneth, namely that righteous Scepter of his holy word) which in deed becausse none of the primitiue Churches that the Apostles planted & gouerned could euer fully keep, but haue beene subiect to manie faltes and reproofes; therfore this man would conclude this gouernment of CHRIST to be an vnnecessarie & impossible thing, which God neither would command nor we cã performe. Wherin his wickednes and impietie yet proceedeth a degree further then that of the tollerating Priests; who would excuse & defend their most hainous transgressiõs by ye sinnes & defaltes of other Churches; this man therby would vtterlie abrogate and disanull the whole law of God, and Testament of *Christ*, by which the Church ought to be gouerned, vnto the faithfull practise and obseruation wherof the whole church is bownd. Can the infirmity & sin of any mortal creatures take

away the truth and ſtabilitie of Gods lawes, of *Chriſts* Teſtament? might he not as wel conclude, no Church or member of the Church hath at any time put in practiſe al Gods lawes, and to ſay (as yt is) are not able to keepe anie one of them, therfore the lawes of God are not permanent, neceſſarie, nor now commanded becauſe no Church can keepe them all: ſuch reaſons are not worthie the refuting.

The ſecond part of his queſtiō, where he demandeth to know where this gouernment of CHRIST was practiſed by Doctors, Paſtors, Elders & Deacons only & none other, is ſo full of vanitie & follie as yt deſerueth none anſwere. For my part, I neuer read nor heard of any ſuch Church: I euer thought that euerie member of the Church without exception or exemption of anie one perſon, had beene all alike bound to the obedience of Gods word, the practiſe of CHRISTS gouernment, to be inſtructed & ruled by him in all things, euery one walking within the bounds of his calling: I neuer thought that the practiſe of *Chriſts* gouernment belonged only to theſe officers; I rather thought yt had beene their dutie & office to haue ſeene this gouernment faithfully & orderly practiſed by all the members of the Church. Why we ſee *Chriſts* eccleſiaſtical gouernment is not only tied to the publike actions of the whole congregatiō, but extendeth to euerie action of euery Chriſtian, wherof CHRIST is the beholder and Iudg, yea and for euerie knowne tranſgreſſion and diſobedience hath due vengeance ready, whither by reproof or excōmunication: I euer thought that the execution of *Chriſts* gouernment and iudgments had belonged to the whole bodie of the Church, which aſſigneth the publike ordering therof, as the miniſtery &c. to the proper and fit members, ech one in their due functions; not hereby reſigning vp her power & authority & gouernment wholy into their hands, but ſtill reſeruing the right in the whole body together; & in euery member apart. So that if theſe officers or anie of them tranſgreſſe, the church reſerueth power to euery member freely (according to the quality of the offence & the rules of the word) to admoniſh and reproue, the whole to cenſure & excōmunicate ſuch officers ſo offending. Which officers in executiō of their office & functiō, do rather reſerue this liberty and power to the whole Church and euerie member therof in due order, thē any way diminiſh or pluck away the ſame frō the leaſt. It were a diſorderly part & againſt nature for any member to arrogate the power of the whole body vnto yt ſelf: Such preſumption was not heard of in the church of CHRIST vntill Antichriſt ſprong vp, neither wil yt be remoued vntil he be aboliſhed. Elders are apointed to ſee the gouernment & order of CHRIST obſerued, not to take yt al into their hands. One other groſſe error and ignorance in this branch is to be obſerued, that is, he numbreth the Deacons amongſt the gouerning officers of the Church: this he neuer learned in *Chriſts* Teſtament; well may yt be the practiſe of the Church of *Rome* & *England* where are ſuch iolly archdeacons and ruffling Deanes. The Deacons office in the Church is, to gather & diſtribute, not to gouerne.

The

The third point in this cauilling queſtiō is, to know where theſe officers aboueſaid practiſed that gouernmēt in an equalitie without ſuperioritie in one aboue an other. It hath beene euen now ſhewed how this gouernment belongeth & is committed to the whole bodie, how their office conſiſteth to teach the Church how to practiſe yt & to ſee yt obſerued by al in due order, and not ambitiouſly to aſſume yt wholy into their owne hands. For the reſt, though there be a communion in the Church, yet there is no equalitie. The Church knoweth how to giue honour & reuerence vnto their Elders, eſpecially to them yᵗ labor in the word & doctrine. The Church of CHRIST is taught to obey & ſubmit vnto their leaders, to acknowledg them that labour amongſt them & that are ſet ouer them in the Lord, & to admoniſh them, and to hold thoſe in ſuperabundant loue for their worke ſake: The Elders alſo amongſt themſelues know how to giue honour one vnto another by going before; yet al this without preiudice to themſelues that giue, or detrimēt to him that receaueth yt, without the loſſe of the leaſt iote of their owne libertie, or puffing him vp, or ſetting him in anie vnlawfull authoritie. They giue yt to his labor, diligence, vertue and deſert; which ceaſſing, they ſtraight withdraw their praiſe, & in the ſtead therof vſe exhortation, admonitiō, yea (if need be) cenſure. All the parts of mans bodie are not alike eſteemed and vſed; we haue much more care and tenderues ouer the eies then of the hands or feet, yet may not the eye heerby refuſe to doe ſeruice and attend to the hand or foote in all their buſines and affaires, neither may yt diſturbe the leaſt member of the bodie in their peculiar office & functiō, or intrude into their place. The eye guideth & directeth the hand, ſhewing how yt ought to doe the worke: the hand againe waſheth, wipeth, and doth all louing helpe yt may vnto the eye. Both eie & hand & euerie other part of the body are diſtinct members, yet ſo knit and ioined together in the bodie, as they do their due ſeruice vnto the eie, & ech vnto other in the whole, not confounding the order of nature, nor diſturbing ech other in the worke. The Church hath like care to ſee that inuiolable order and temper of the members in CHRISTS bodie dulie preſerued: the honor they giue to one member is not the diſhonor of another, or hinderance of the whole bodie. The Church neither doth neither may giue immoderate honour either in faſtuous ſwelling titles of vanitie, or any inordinate authoritie to anie member; that would rather puffe vp the fleſh then cheare vp the ſpirit. All the gifts God hath giuen any member, are to the ſeruice of the whole bodie: he that will be greateſt muſt be as the leaſt, he muſt waſh the feet & not haue his feete kiſſed of the leaſt: all ſuperioritie is heere compriſed within the bounds of Chriſtian order & modeſtie. Humilitie goeth before and is the compagnion of honor: honor is not heere conferred to lift vp the hearts of the greateſt aboue the leaſt, but rather for their coūſaile, care, loue, ſeruice vnto al; yt is willingly giuen vnto ſuch by all: Ambition & vainglorie are heere carfully auoided both by the giuers & receauers: who ſo ſeeketh

keth the primacie with *Diotrephes* is heere fuggillate & layd open, resist- 3 *Ioh.* 9.
ted & rebuked of al, as that Antichrist that Lucifer: ye greateſt Elder
of the Church, the Paſtor, is but a ſeruant & ſteward of the houſe, not *Tit.* 1. 7.
Lord of the heritage; but a member, not Lord of the bodie; to be ho- 1 *Pet.* 5. 3.
nored for his excellent place in the bodie & giftes of God; to be reue-
renced for his faithfulnes, labour, and diligence. Yet this muſt euer
be remembred, his honour conſiſteth in his ſeruice, his ſeruice belon-
geth vnto al; ſo that the leaſt member of the bodie hath like intereſt
in him, as he in the leaſt member: the leſt member hath like libertie
and freedome with him in *Chriſt*, though not like giftes or function
of *Chriſt*.

AND NOW this ſtrange & troubleſome Propoſition is thus pro-
ued *That Chriſts Church can be eſtabliſhed into no other order, or gouerned by any other officers or ordinances then Chriſt in his Teſtamẽt hath preſcribed*, & that theſe
great impediments & difficulties are alſo remooued out of the way;
me thinckes yt time, & heere a fit occaſion offred, to goe in hand with
the examination of the preſent eſtabliſhed gouernmẽt of the Church
of England. And heere to begin with the Antichriſtian authoritie of
the chiefe rulers (namelie the Biſhops) which they would beare away
& hide vnder this word *Superioritie*: of their lineage, petigree, original
you haue aboue heard, as alſo of their ſtrange manner of offices and
conſecration; and ſomwhat alſo of their power generally, and from
vvhence they deriued yt: but let vs now a litle further conſider ther-
of.

Firſt they take vpon them ech one of them to ſit vpon (as they call
yt) or to gouerne many hundred churches, others of thẽ many thow-
ſands; one of them as Pope, or Primate ouer al: they make & depoſe
miniſters by their abſolute authoritie; they make and diſanul lawes:
they ratifie or reiect vvhat ſcriptures they liſt; they confirme or refuſe
what doctrines they liſt; they make what kind of vvorſhip, miniſtra-
tion they liſt; they chãge, innovate, coine, alter, bring in, caſt out what
and whome they liſt, without checke or controulement. The truth
of al theſe need no other proofe then their preſent eſtate; the warrant
of anie of theſe I am ſure cannot be ſhewed in *Chriſts* Teſtament: ther-
fore I doubt not at one word to call them all diueliſh & Antichriſtiã.
To confute thẽ ſeuerallie were a labour both needles & trobleſome,
they being of themſelues ſo apparantlie odious; yet this brieflie in a
word.

One man cannot ſtand a Biſhop vnto diuers churches at one time,
no more then one eye can be a 1 member, & 2 doe the function at one
time to diuers bodies, 3 in diuers places; no more then one candle can
be put in two or mo diuers candleſticks, 2 in diuers howſes, 3 and ſhew
light vnto them al at one time. Thus are Biſhops in their office, place,
miniſterie, called members, yea the eye of the bodie, lights, and the *Math.* 5. 14.
candle of the howſe: the Church yt ſelf alſo called the bodie, the can- *Reuel.* 2. 1.

dlesticke in the scriptures. No one shepheard can attend, watch, feed,
Ezek. 34. ouersee two or more flockes at one time in diuers places: no watchman
Act. 20. can keep watch in diuers Cities at one time. Bishops are called shepheardes, watchmen; the Church, a flock, a citie in the scriptures. Besides, CHRIST hath established an other quite contrarie order; not one watchman or shepheard ouer manie churches, but manie watchmen ouer one Church; & yet hath giuē power & cōmanded euerie mēber to watch, & al litle enough. Moreouer yt is CHRISTS only office now to walke in the midst of the 7 goldē Cādlesticks, he holdeth the 7 stars
Reuel. 1. in his owne right hand, he is the arch-Bishop and visiter of all Churches & shepheardes: CHRIST is the head ouer the vniuersall & euerie particular bodie of his Church; he hath giuen this office to no mortal man in earth; they are al but members of some one bodie, though diuers in functiō & dignitie, as the eie, hand, foote &c. yet al but mēbers of the bodie to which they serue: euerie member being circumscribed within the limites of their place, office, function. One member cānot place, displace or cut off an other, this ought to be done by the whole
2. Cor. 5. bodie, as in the name & power of their head CHRIST: vnto euerie one of which congregations CHRIST hath giuen this his power, to be executed according to the rules of his word: CHRIST is the Bridegrome,
Iob. 3. 29. he only hath the Bride: but the frendes of the Bridegrome they stand and heare and reioice exceedinglie for the Bridegromes voice.
Reue. 5. CHRIST is that slaine liuing Lāb that hath obteined to take yᵗ sealed written Booke out of the right hād of him that sitteth on the throne, and to open the same. All Elders, Angels, and the whole host in heauen & in earth fall downe on their faces & giue glorie to the Lambe:
Iames. 4, 12. CHRIST is the only Lawgiuer vnto his Church, and hath giuen most heauenlie perfect lawes in his Testamēt vnto his Church, & hath sealed his Testament with that his blood, so that nothing may be added vnto, or taken there from. He neuer gaue to anie mortal man power to make new lawes, but hath commanded all men faithfullie to keep those lawes which he hath made, within the limits of their calling. It
Rom. 8. 26, is onlie the office of the holy Ghost to teach the Saints to pray, to giue
27. 1. Iob. 2. 27. wordes according to the wil of God, to fill their mouthes with new songes, which they, as sweete odors & incense day & night offer vp vnto God through CHRIST.

What then and how great is the sinne of these presumptuous shepheardes, these blasphemous antichristian Bishops that climbe vp and intrude into the place, office, and roome of CHRIST? that take his spowse from him, and al his ministers, officers, orders and ordinances from her: that alter, abrogate, bring in, cast out what and whome they list &c. that take the office of the holy Ghost vpon them, and not onlie set vp in the Church of God their moulten egiptian calfe, cast in yᵉ old mould of the masse booke (saue a litle new annuled & ingrauen with a few of their owne diuises) but thrust this filthy idoll vpon mens consciences as their praiers, yea vpon God himself, as al the seruice and worship

worſhip they wil allow him in his Church. See whither theſe be not the vndoubted markes of Antichriſt that aduerſarie? ſearch the propheties & the ſcriptures whether this be not that verie abhomination of deſolatiō? lift vp your eyes, to the deſtructiō, hauock and waſt theſe aduerſaries haue made in the ſanctuarie, how they roare in the midſt of the congregation, & haue there ſet vp their bāners & ſignes, & lift vp their axes vpon al the Lordes plantes, & broken downe with their malles al the beawtiful ſieling & carued worke, haue caſt the Lordes ſanctuarie into the fire, haue raced yt to the ground, & haue profaned the dwelling place of his name: they are reſolued in their hearts to doe violence, and to deſtroy them altogether, and haue brought in al ma- of filthy abhominable thinges into the ſanctuarie. When they find theſe thinges in this eſtate, then let him that readeth conſider; let them that be in the citie, and wil ſaue their ſoules, flee into the mountaine. *Pſal. 74.*

There belongeth no reformation to this eſtate, euen that reformation which theſe counterfait preachers pretēd, is altogether as yl. You ſee what inordinate antichriſtian power they ſtill retaine in the prieſts hādes: in al their pariſhes, the parſon or miniſter (as they cal him) muſt rule all and be aboue the whole flocke, who may controwle him or withſtand him in nothing, either in doctrine, or practiſe, be yt neuer ſo ill. They muſt complaine to the Synode, claſſes, or councel of prieſts: which ſynodes, claſſes, councels, muſt conſiſt wholy of miniſters, the people ſhut out, and thoſe haue abſolute power ouer al churches, perſons, matters, cauſes, to debate, define, determine, decree, ratifie, diſanull what they liſt, by permiſſion of the high Court of Parliament, which hath ſupreme power ouer the Church and all councels and cauſes therof, vt ſupra: otherwiſe, vntill by this court theſe decrees be taken away, all churches are burdened and muſt ſtand ſubiect vnto them.

But let vs now returne to the execution of this mōſtrous antichriſtian power of the BB^s. This extendeth euen to al the whole practiſe, worſhip, miniſterie, orders, ordinances, iniunctions, decrees, lawes of their Church alreadie made, and heerafter to be made, and therfore are infinite, and paſſe any man or creature whatſoeuers ſetting downe in particular. A great labour yt were to recken vp all their conſtitutions and cānons which they haue fetched from I wote not what old councels, or rather from their holie Father the Pope, or the heape of their ciuil lawes & cuſtomes which they haue receaued frō their mother of *Rome*; al which are pleaded, iudged, ſould by theſe Lords Biſhops, their chācellors, deanes, ciuil doctors, Proctors, aduocates, pleaders brawlers, archdeacōs, cōmiſſaries in their Courts of faculties *Arches*, prerogatiue, delegates, & in their commiſſaries court (not heere to ſpake of ye wel head, y^t euer rūning ſpring of al miſchief, their Spaniſh inquiſitiō or engliſh high cōmiſſiō, yt deſerueth eſpecial mētion by yt ſelf. Theſe lawes they take for ye foūdation of their church in ſtead of

Christs new Teſtament: theſe courts giue the whole direction vnto, and execute all the cenſures of & for this Church, whether yt be excõmunication, ſuſpenſion or mulct, Mr. Archdeacon & maſſe Commiſſary beare no ſmall ſway. It were long & hard to relate the diuers orders, proceſſe & maners of pleading that belong to theſe courtes, that is no ſmall ſecret, yt is no eaſie occupation, many a mans liuing dependeth theron: yt is no ſmall calling to be but a purſuyuãt or curſetor of theſe courtes: (I ſay not ſo of the parators & ſumners that belong to the cõmiſſaries court:) heere are all things pleadable & vendible for money, but without money heere is no man will open his mouth, be the cauſe neuer ſo iuſt. For money you may heere haue expedition or delay of iudgmẽt, with ſundry ſhifts & euaſions which I want ſkill to vtter. For money you may haue priuiledges, diſpenſations, licẽces, to eate fleſh, or to marry at forbidden times, as in the holy time of Lent &c. priuatly in the night, in ſome ſecret place, ſodenly without conſent of parents, yea without banes aſking, & by what Prieſt you will; alſo to haue many benefices, & in ſundry other caſes, wherof theſe courtes exerciſe iuriſdiction, as of precontractes, adulteries, teſtaments, and ſundry other that I know not of. All which & whatſoeuer, an auncient Biſhop of this land hath vndertaken to defend by *christs* new Teſtament: wherfore vntil we ſee his profes I dare not giue ſentence againſt them, or pronounce them antichriſtian. His proofe is drawen from 1 *Tim.* 5. 19. *Againſt a prieſt or elder receaue no accuſation vnder 2 or 3 witneſſes.* Heere (ſaith he) is an accuſer, here is a perſon accuſed, heere are witneſſes examined, heere is a iudgment & deciding of the matter; therfore heere is an exerciſe of a iuriſdiction and a maner of a court. To make yt yet more ſure, he takes away an obiecton that lay in his way: namely, that yt was not *Timothy* his court only, but iointly exerciſed with the reſidue of the Elders that had the gouernment. This (he ſaith) cannot be, becauſe the wordes are directed to *Timothy* only.

It is pitty MARTIN his preſſe was gone before this reaſon had an anſwere, ſo ſhould he not haue loſt his due ſhame for the ſame. But was there euer litle portion of ſcripture ſo violently wreſted, diſtorted, peruerted, and that by an old Biſhop? I am deceaued if he fetched not this reaſon from the ſchoole of *Sorbon*: for either my memory faileth me, or I haue read their citatiõs alſo by ſumners purſyuants &c. prooued by *Gen.* 3. 9. *Adam where art thow?* Well to the point: I cannot reſt either in his trãſlatiõ or interpretatiõ of this verſe, they are both corrupt & popiſhly falſe: The text is *Againſt an Elder receaue not accuſatiõ except in 2 or 3. witneſſes.* I cannot heere allow the word *Prieſt*, nor ſpare the words *except in*: his interpretation is moſt groſſe & falſe, contrarie to the whole ſcope and phraſe both of that chapter & the whole epiſtle, preiudicial to the perpetuity & true practiſe of the commandement. For if this lawe were directed to *Timothy* only, and that the other Elders & the Church were ſhut out in the examination and cenſuring of ſuch faultes; then how could the Church or any member therof now haue any vſe of this com-

commandement? I neuer heard of any ſpeciall bequeſt *Timothy* made to theſe Lord Biſhops aboue all other, neither can I ſee from hence, why they ſhould vſurpe this iuriſdiction ouer their ſuperiors; namely ouer the pariſh Prieſts & parſons that ſtād for Paſtors, theſe Biſhops (if they haue any office) being put Elders. So thē by this rule the Parſon ſhould keep court ouer the Biſhops, & not the Biſhop ouer ſo many Parſons. But to ſay the truth, this reaſon would much better fit the Pope, in whome this ſupreme iuriſdiction ouer al Churches and Elders ſhould in one perſō be beſtowed, as by his ſaijng yt was in *Timothy*, rather then vnto ſo many Biſhops, who all cannot haue that ſole peculiar authoritie which belonged vnto *Timothy* alone, from which ſo many worthy Biſhops were then ſhut out.

But why ſhould this commandement belong more to *Timothy* alone, then all the other commandemēts in this chapter (that I ſay not in this epiſtle) which was wholy written & directed to *Timothy*; there was bare ſhift whē this was made the only reaſon: and now further, why ſhould this commandement more thē al the reſt of this chapter, of the maner of rebuking elder men, and elder women, honoring widowes &c. be tied more to *Timothies* perſon & office, yea or to the perſons & office of elders? may none reprooue an Elder, but a Lord Biſhop? or (as the reformiſts would haue yt) but a ſynode or councell of Prieſts? It is plentifully aboue proued, that the whole Church hath power to obſerue, reproue, cenſure their greateſt Teachers & Elders, or why ſhould this rule of hearing and receauing yl reportes ſo ſolely belong to *Timothy*, or to other Elders, more then the contrarie commandement going next before, of the honour care & loue due to Elders. I hope they can be content to be honored, prouided for, and loued of the whole flocke, eſpecially for their deſert and vertue; ſurely ſo muſt they be contented to be reproued and cenſured of all, when by euill life they deſerue yt.

This commandement in deed willeth all Chriſtians to be carefull what reportes and tales they heare or beleeue of their Elders, and that they be ſure they haue good & lawful proofe in two or three witneſſes. &c: other chriſtians had eares, mouthes, and hearts which had need to be gouerned as well as *Timothie*. I graunt well that publikely in the Church the trial and cenſuring of Elders ought chiefly to be done by the Elders of that Church, but this neither preiudicing the libertie of anie, euen the leaſt, freely to obiect or ſpeake what he knoweth to be blamed, either in the Elder accuſed, or in the publike action by the other Elders that trie & examine; much leſſe to the ſecluding & ſhutting out the whole Church, with theſe wicked Prieſts, euē both theſe factions *Pontifical* and *Reformiſts*, who both of them would aſſume the whole gouernment of the Church into their owne hands, at the leaſt vtterly debar the congregatiō, where theſe things are amiſſe, to intermeddle. The Church muſt receaue what they amongſt themſelues haue decreed, whither in their brawling courtes, whither in their *ſeuerall claſſes.*

The publike cenſuring of anie member, whither Elder or other, is an action of the whole Church: whervnto (if yt vſe the moſt fit members or officers) ſhould ſuch officers and members herevpon arrogate the whole action, intereſt & power to themſelues, ſecluding the whole bodie the Church, whoſe officers & members they are? As when the body vſeth the eye, ye mouth, the feete, to ſee, ſpeake, goe, is not the whole bodie of conſent with theſe actions, and ſaid to ſee, to ſpeake, to goe, although to theſe particular actiõs yt vſeth theſe particular members? what a diſmembring of the bodie, and rending of the Church would theſe ambitious Prieſts make? who the one would withdraw all publike actions of the Church into their popiſh (Courtes, the other into their conuenticles & ſynodes of Prieſts.

As for reproofe by admonition, anie member of the Church hath free power alſo to reproue the greateſt Elder of the Church, according to the quallitie of his offence: if his offence be priuate, priuatly; if publike, publikely: Yea he is bound by the law of God ſo to doe, and not to ſuffer ſinne in him; yet this within the bounds of modeſtie & order; as if there be others preſent more fit to doe yt, to giue them time and place, but if they neglect yt, or doe yt amiſſe, then to vſe his power, yea to doe his dutie.

Now thé ſeeing the whole Church hath this power to cenſure faultes in their hands, and that yt properly belongeth vnto them (as we ſhall haue many occaſions hereafter to ſhew) and that theſe Elders are but miniſters & ſeruants of the Church, ſubſtituted to this & other functions. Seing alſo euery one, euẽ the leaſt member in the Church, hath intereſt, power & freedome in & ouer this or any actiõ of the Church, to approue or orderly to reproue any action or perſon of the Church, and that publikly if need ſo require; how cã any from this place draw, that the reproofe of Elders only belõgeth to Elders; or how could this popiſh prelate collect, that this power was only giuen to *Timothy*, when *Timothy* and the Apoſtles themſelues were ſubiect to the reproofe of the leaſt, where theſe tranſgreſſed from the word & wil of God: how could he from hence deriue his abſolute power ouer all Churches & Prieſts, when no ſuch thing is heere by this commandement giuen to *Timothy*? how could this old dreamer from hence deriue, or hereby defend theſe romiſh brawling bawdy courts, with all their popiſh cãnons, cuſtomes, pleadings, pleaders, euen al that ſwarme of vermine that liue & attend vpon the ſame courts? I hope if we granted him his owne moſt falſe interpretation; that *Timothy* had ſole power, and by vertue of this commandement exerciſed abſolute iuriſdiction ouer the whole Church & the other Elders; that yet he did yt not after this antichriſtian vngodly maner as he and his brethren Biſhops doe, by ſuch mercenarie romiſh Doctors, pleaders, proctors &c. which are to couller & plead the moſt vile hatefull cauſes which a chriſtians eare abhorreth to heare of, or by ſuch wicked blaſphemous cuſtomes, othes, purgations &c. Theſe I ſuppoſe he can not proue to be vſed in *Timothies* courte, neither can he

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deriue any of this doung from that holy cõmandemẽt of God; for thẽ might euery christiã keepe such a court ouer & against BBs. &c. seing they may reproue and rebuke the greateſt Biſhop in the Church, that tranſgreſſeth againſt the word of God. No let him looke into the 9. chapter of the *Reuelation*, & there he ſhall ſee his owne & al theſe poiſoned armed locuſts original to haue come out of the ſmoke of the bottomles pyt &c. Further to diſcuſſe the poperie, wickednes, & folly of this reaſon, or the vnlawfullnes of theſe antichriſtian courts, were labour needles: they being ſo groſſe of thẽſelues, as by the firſt bringing the heauenly light vnto them, they are diſcouered therby, & chaſed away as the darknes of the night by the ſunne riſing, the groſſe vapours by the wind. They haue no foundation of the word, and therfore muſt needs fall: the word of God wil beare no ſuch rotten ſtubble and filthy doung, therfore I leaue this reaſon to remaine to his perpetual ſhame, and the ſhame of all the brood & houſhold of *Anak*: who if they could be drawẽ but to any peaceable opening the booke of God, but with yᵉ leaſt chriſtian (I would not now be vnderſtood of any learned Prieſt of the oppoſite faction, who hauing deriued all their miniſterie & miniſtration from them, and exerciſing the ſame vnder them, cã neuer preuaile againſt their fathers, as in all their conflicts hath beene ſeene, becauſe in deed they take not the whole cauſe and right groundworke, therfore they cannot further the Goſpel, or bring glory to God: But if the leaſt Chriſtian whome both factions ſo depiſe & perſecute, might haue but free & orderly triall with either or both ſides and factions, I doubt not but God would giue ſuch bleſſing and power to his word which he would put in their mouthes, as their counterfait and wicked dealings ſhould be diſcouered: yea albeit both ſides hate the light and flee this chriſtian peaceable triall (wherby they plainly bewray of what Spirit they are) though they digge as deepe as hel to hide their deuiſes, yet God will diſcloſe them, and that euen by their owne pennes and tongues, rather then he will want inſtruments.

An other fleſhly reaſon he bringeth frõ the lawfulnes of theſe courts, & yᵗ is frõ the Princes authority, *A chriſtian Prince that alloweth the free courſe of the Goſpel cõmandeth them*: therfore euery godly ſubiect ought to obey thẽ.

The Goſpel cãnot haue free courſe, whiles theſe antichriſtiã courts, Biſhops, miniſtery ſtand: yf the Goſpel had free courſe, they ſhould all be aboliſhed: But is this a Biſhoply or Chriſtian reaſon? a godly Prince commandeth them, therfore they ought to be obeyed? why haue Princes authoritie to command what they liſt? or if they doe, ought chriſtians to obey any vngodly decree? I had thought that both they ought to cõmand & we to obey in the Lord alwaies: but eſpecially may Princes bring in any new ordinances at their pleaſure into the Church of CHRIST? what can the Pope ſay more for his ſackfull of traditions? make you this vnlawfull in the perſon of the Pope that maketh ſome more ſhew of learning, knowledg, and religion, and hath his learned councell of cardinals about him, and yet make yt lawfull in a chriſtian

Prince

Prince to innouate or abrogate the Teſtament of CHRIST in this maner? to bring in or keepe out of the Church what ordinances they liſt? you ſhew your ſelf a faithfull watchman and Biſhop ouer the Church & vnto your Princes ſoule, yᵗ ſuffer ſuch rule to be kept in the Church without blowing the trumpet of Gods word againſt yt, that ſuffer your Prince thus to runne into, and remaine in the wrath of God vnadmoniſhed, vnreproued. You learned this of no true Prophets, no faithful Biſhops; let yt remaine then vpon you for an vndoubted marke of a falſe Prophet, a Balaamite, a wolfe, a murtherer of ſoules. And as for your authoritie, know (ſeing yt hath no better ground in the word of God) yt ſhall all fall to the ground: al the Princes of the world or pow-
Ezec. 18. 17. ers of hell ſhall not be able to vphold yt; Babilon ſhall fall and all her pompe ſhall vaniſh, though her princes and ſhipmaſters or biſhops, and all her mariners, miniſters, and marchandmen howle and wayle therfore: for the God that condemneth her is a ſtrong Lord: as for the
Iſa. 31. 3. King of Egipt he is a man and not God almightie, and their horſes fleſh, but not Spirit: wherfore when IEHOVAH ſhall ſtretch forth his hand, the helper ſhall fall and the helped ſhall fall, and all theſe ſhall faile together.

Let vs now proceed to the cenſures of the church of England, which wholly conſiſt in the Biſhops hand, who executeth them by himſelf or his Commiſſarie: they are not exerciſed for obſtinacie ioyned to ſin or error, but lightly (if not altogether) for contempt of their courtes, either in not appearing at, or obeijng their commandements and decrees; or els for ſome tranſgreſſions againſt their idoll ſeruice booke, in ſpeaking againſt yt or againſt their ordinarie or his ſtubſtitute Mr. Commiſſarie, or the pariſh prieſt or ſuch like; or els for not obſeruing their idoll holy daies; or not receauing with their parſon; or not hauing their children baptiſed &c. For theſe and ſuch like they ſhalbe conuented and very ſeuerely puniſhed either by *mulct* or excommunication or impriſonmēt: there are no other ſins amongſt the people that deſerue excommunication, they haue other puniſhments for ſin beſides excōmunication, as to fine them & puniſh them by the purſe. Neither in deed know I many ſins that they vſe to enquire after, except yt be adultery and fornication; there are no more ſins worthy of eccleſiaſticall cenſure: But theſe they puniſh very ſore; for if he will not pay for the ſhooijng Mr. Commiſſaries mare, he may peraduenture do his pennance before al the Sodomites in the parriſh in a white ſheete, whiles Mr. Parſon is reading his ſeruice booke to them, or els his ſermon. But if he ſpeake a word in Mr. Cōmiſſarie his eare, and wil ſtand vpon his purgatiō, then muſt he get as bad brothels as himſelf to ſweare by Mr. Cōmiſſaries booke, that they think in their corrupt conſcience that he is cleare. This done, and coſt of the court diſcharged, then (haue he beene neuer ſuch a whoremaiſter all his life time, or beene neuer ſo manifeſtly or often detected or taken in this crime) yet is there no credit to be giuen to anie proofe, in reſpect of

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the othes of these his sodomiticall companions that cleare him by othes: & this is called his purgation. I am ashamed & abhor, but to thinke in my heart of that proofe of adulterie they require, or els all complaint or suite is vnauaileable. Thus doe these holie fathers the Bishops make adulterie either a laughing, or els a pecuniarie matter; purging and expiating yt by periurie or scorne.

They haue also a censure of suspensiō, & this is diuersly vsed; somtimes towardes their Priests and Preachers, by the Bishops; somtimes by these Priests towardes their parishioners. It is vsed towardes the Priests when they breake their orders inioyned them and wherunto they are sworne, or are contumacious to their Ordinarie or his substitutes or Commissarie &c, when they refuse to weare such garmentes as are enioyned thē, or to read their seruice orderlie, or to administer the sacramentes after anie other manner, or refuse to burie the dead, & to Church women with the booke, or if they preach anie doctrine against anie thing by publike authoritie enioined; then for such faultes is his Ordinarie to suspend him from preaching or ministring for a season, vntill he be brought into order, or become conformable, or els to depriue him and disanul his orders and ministery. The Priests, they execute this suspension against open offendors, such as are not in loue and charitie with their neighbours, and by vertue hereof keepe them from the sacrament of the supper, vnlesse they get *Mr.* Chancelor or *Mr.* Commissaries commandment vnto the Priest to receaue thē. Yet in the meane while they are admitted to their publike prayers &c.

To the first kind of *Suspension* al the Priests generallie (except yt be some od man in the land) submit, & yet such a one ioineth vnto these other Priests as brethren, though he hold the Bishops and their power antichristian, & they submit both their ministerie & the Gospel vnto the Bishops power & censure. To the second kind in the hand of the Priests they al wholy cōsent, insomuch as some of the cheife maisters of this faction in their bookes of church discipline, haue set yt downe for a cannon and rule, to suspend some such from the sacramēts, who haue committed some publike sin and persisteth obstinatlie in the same, after publike reproofe, whome notwithstanding they still hold as a member and a brother with them, and ioine vnto in their common praiers, exercise of the word, and other mutual duties as contribution for the poore.

First this suspension of theirs must needes be held the instrumēt & toole of that fooliish shepheard, because yt is not found nor heard of in all the practise or writings of the Apostles, neither in al the Testament of *christ*, where yet a perfect gouernment and direction for the Church is set downe. Thē if yt be a cēsure of the Church, yt is a publike censure, because we see they are openlie kept backe from participation of the publike communiō. If yt be a publike censure, yt must be for sin publikelie knowen: but *christ* & his Apostles haue set downe

vnto the Church one only other course to be take for publike sinnes,
Mat.18.17. namelie, when he refuseth to heare the voice of the Church, or rather of *Christ* in his Church, to proceed forthwith to excōmunicatiō. Therfore in this case of open obstinacie in publike sin, if suspensiō be vsed, yt not onlie taketh the place of excommunication, but keepeth away yᵗ onlie true course which *Christ* hath instituted; & therfore is a meere forgerie and an idolatrous diuise, and hath no place in the church of *Christ*.

Yf anie heere obiect, that excommunication being the extreamest & most seuere cēsure of the Church, and an vtter cutting off, therfore yt ought to be proceeded vnto with great pitie, patience, and long suffring, trijng al meanes before we cut off a mēber: In regard wherof they in their wisdome and pitie thinke yt expedient, first to trie & vse this censure of suspension before they proceed to cast him quite out, proouing if this may draw him to repentance.

My answere is, that we cannot be more wise, patient, louing, tēderlie kind, then our God is, or then God wil haue vs to be. If we seeke to exceed or goe beyond these rules and boundes that he hath set vs downe, we are vainlie puffed vp in our fleshlie mind, our wisdome is turned to follie, our pitie into crueltie, our loue into hatred, our patience into transgression, wherby we destroie both our selues, & such as we seeke to saue. God looketh for obedience rather then sacrifice at our handes: he needeth no direction or instruction from vs: our wisdome is to rest in the wisdome of God, to be wise, patient, & louing as he wil haue vs wise, patient; and louing. Yf, or when he commandeth to smite, yt is not in mās power to spare or stay, so should we pull the wrath of God vpō our owne heads also: we breake no loue whiles we execute Gods lawes vprightly: as yt is sin to preuent, so is yt to foreslowe the Lordes iudgmentes. Excommunication is not mans, but Gods iudgmentes, though God haue committed yt vnto the church as to his ministers. God hath set downe the whole processe and due time & maner of sentence therof: he hath left nothing therin to the discretion of the Church, wherby to make al men the more to stand in awe & treble at so dreadfull a sentēce of sō terrible a Iudge. When the sinne is come to that ripenes prescribed, then is excommunicatiō due, & to be pronounced: but when publike sin is orderly & publikly reproued, & yet still the partie offending remaineth impenitent, and will not confesse & forsake his sin, but despising the exhortation and censure of the Church, he harden his heart in his sin; then is sin at that prescribed ripenes apparantly: Therfore then the Church cannot, neither hath in their power to protract or defer the sentence of excommunication anie longer vpon anie hope or further trial, because they haue already had that triall which God alloweth. They therfore should now sin greeuously against the iustice & maiestie of God, they should draw themselues into Gods wrath, hardē yᵉ heart & destroie the soule of the other, yea eue opē a gap & wide doore vn-

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to the whole church to ſin, who ſeing ſuch foreſlacking of iudgment, would take boldnes, vpō hope to find repentance time inough. They that giue anie further time vpon pitie, or anie other fleſhlie reaſon, cōdemne the Lord of cruelty & raſhnes, who giueth no further time, after publike reproofe & exhortation deſpiſed. So that to yᵗ leaden rule of proceeding to excommunication with a leaden heele whē the ſin is thus ripe, I oppoſe this golden rule, to remooue ſinne out of the church with the wings of a Storke, & the wind vnder their wings: yet *Zach. 5.* firſt that the Epha be lifted vp betwixt the earth & the heauē, that the ſin be publikly ſeene, publiklie cenſured.

Now for this ſame new found cēſure of ſuſpenſion which they (theſe *Reformiſts*) would bring in & exerciſe in ſtead of excommunicatiō or (as they pretend) as a preparatiue to excommunicatiō, wherby they may firſt be ſhut out from the holieſt of all, out of the chancel, where the Prieſt by ſole authoritie raigneth, & ſo by degrees proceed to excommunication, to ſhut him out of the church alſo, if he repent not; what doth this their wiſdome & pitie, but condemne the Lord of follie & crueltie, or rather ſhew forth their owne preſumption & follie yᵗ thus forſake & condemne the waies of the Lord as vnequall, by bringing in & following their owne waies, as more equall.

How can theſe forgers theſe coyners of religion ſeeme & ſue to caſt out the heape of humane traditions, as contrarie, & ſuch as cannot be ioined vnto, or with the Teſtament of *Chriſt*, & yet bring in theſe forgeries of their owne? for ſo I may iuſtlie cal them from whenceſoeuer they haue deriued them, if not from the booke of God. But leaſt I be noted of preiudice, to find fault with the thing I know not, & to condemne before I haue conuinced; let vs in a word or two ſee, how this timber of theſe accordeth to the reſt of the building, and vpon vvhat ſocket or foundation yt ſtandeth.

This ſuſpenſion we find to be a publike ſeperation & putting away of ſome opē offendor & vnworthie receauer frō the Table of yᵉ Lord by the Paſtor before excōmunication, he yet being held a member of their Church, cōmunicating with thē in praiers, cōtributiō &c. Heere I muſt not be vnderſtood of the yonger ſort which are not as yet admitted to the Table of the Lord, the ſeed of the faithful of thē called *Catechumeni*; but of ſuch as haue beene partakers therof, and are vnder the cenſures of the Church. Let vs now ſee how lawful yt is for the whole Church, but eſpeciallie for anie one mēber, as of his owne ſole authoritie, to ſhut out ſuch members from the Table of the Lord, before, or otherwiſe then by excommunication. That this may be done, let vs ſee what the Table of the Lord is.

The Apoſtle thus defineth yt: *The cup of bleſſing which we bleſſe, is yt not the communiō of the blood of* CHRIST? *the bread which we breake, is yt* not the communion of the bodie of CHRIST? becauſe we manie are one bread, one bodie, for al participate of one bread. Heere we ſee this Table or Supper of the Lord, a liuelie and moſt comfortable ſymbole of our com-

munion with CHRIST, as alſo ech with other in *Chriſt*; excellently ſhewing vnto vs the meanes & maner of our redemption, to ſtir vs vp vnto thankfulnes, to reioice in our God & praiſe his name therfore, to the generall ſtrengthning of all our faithes, and to the mutuall binding vs together in all holie duties and loue &c. Here we ſee the Table of the Lord to be publike, free, open & alike cõmon to all Saints, ech one hauing a like intereſt, neceſſity, vſe, comfort therof, the leaſt as wel & aſmuch as the greateſt, CHRIST hauing alike died & paied one and the ſame ranſome for them all, that they all might haue a like intereſt in him, feed and feaſt through one and the ſame Spirit, faith, hope, ioy in him. Which intereſt, power, ioy &c. no mortall man, nor the whole Church, much leſſe any member therof, no nor hell gates ſhalbe able to plucke from the leaſt member of CHRIST, whiles he remaineth and abideth in the body. A moſt vnnaturall part were yt in the mother to plucke away the breſt from the child, wherby yt ſhould be nouriſhed: but though ye mother might do this & murther her owne child without blame; yet the whole Church cannot driue away or keep out the leaſt of theſe mẽbers frõ any publike action of the Church, much leſſe ſeperate them frõ this heauẽly comfort, free publike cõmunion, whiles they remaine members of CHRIST, & are not cut off from his body.

Further, ſeing this Table is called *The communion of the body & blood of Chriſt*, as alſo the communion of the whole church, who can keepe back any ſuch member as ſtill remaineth in the body of CHRIST, in his Church, without depriuing him of this cõmunió of CHRIST & of the Church, and ſo of life: for *except they eate the fleſh of the Sonne of man* and drinke his blood, they can haue no life in them. But theſe men keepe them from the body & blood of CHRIST, from the communion of CHRIST and of the Church, therfore alſo frõ life yt ſelf; and ſo in ſeeming to correct him lightly, they kill him out right, for more then this can they not do by this orderly excõmunication which they hold ſo rigorous.

Such as ſhall cauil at theſe words *Except ye ſhall eate the fleſh of the Sonne of* man &c. ſaiing that I popiſhly abuſe the place, let them cauil: though I acknowledg that many thowſands that neuer attained y^e^ ſymbole of the ſupper, yet do feed of that body & blood of CHRIST by faith vnto eternall life; yet this I ſay, that ſuch as by cenſure are put backe from the Table of the Lord, are cut from the communion of CHRIST & of his Church, and ſo from life: For if he haue not communion with *Chriſt* and his Church, he can haue no life: he cannot be both thus ſeperate from their communion, and haue yt together. They that pluck away the ſeale, cancell the deed; but they pluck away the ſeale of the couenant, in that for his ſin they debarre him from this comfortable communion, which is yet more then the ſeale, in that yt bringeth ſuch preſent effect and comfort; Therfore they (as far as man can doe) cut him from *Chriſt* & his couenant, by this their idol ſuſpenſion.

Now then hauing thus ſhut him out of their cõmunion, how ſhould they hold him in y^t^ hauing? thus cut him off from *Chriſt*, and the bandes

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that ſhould bind him to *Chriſt* & to the Saints, how can they hold him a member of *Chriſt*, a Saint, or admit him as a brother amongſt them in their praiers, miniſtery, contribution? This is very ſtrange diuinity, to ſhut him out, and yet to hold him in; to cut him off from the body, & yet to hold him of the body: this may by logick be proued, but yt neuer can be proued by *Chriſts* Teſtament.

Yet is there an other as ſtrange a myſterie in the matter, which I neuer learned in *Chriſts* Teſtament: and that is *how a member that is publikly* cõuicted of, and remaineth obſtinate in opẽ ſin, ſhould be ſhut out from the Table of ye Lord, & yet be receaued & admitted as a member, vnto the other miniſterie of the Church; as to praiers, contribution &c. belike the other miniſtery & praiers of the Church are not ſo holy as this ſupper, y^t^ ſuch an offendor is held vnworthy to cõmunicate in, & therfore is ſhut out from the one; but he is worthy inough for, & therfore is admitted vnto the other: this is a ſtrange cenſure, a ſtrange caſe as euer I heard of. I had thought y^t^ after the ſin grew once publike, being knowne & dealt with by the Church, if then ſuch offenders remaine obſtinate, they had beene forthwith to be cut off, & caſt out as dead withered branches, & not to be thus halfe ſhut out & halfe kept in, halfe cut off & halfe remaine, ſeperate frõ the ſupper, admitted to the miniſtery of the word & praiers. This is to make him halfe a brother & halfe no brother, halfe a chriſtian & halfe no chriſtian.

But yet further, ſeing this ſuſpenſion is a publike cenſure of the Church for publike ſin, a ſeperation from publike exerciſes & actions &c. how chance yt is thus put in one mãs power, who by his abſolute authoritie may keep back any one of the flocke from the Table of the Lord, without the cõmandemẽt, yea the priuitie of the whole church; yet this me thinkes is the ſtrãgeſt of al, & neuer heard of in ye church & Teſtament of *Chriſt*. *Chriſt* hath giuen and committed his power to cenſure faultes & perſons, as alſo the intereſt, poſſeſſion, and gouernment of all officers & actions to the whole Church (I meane to euery ſuch particular congregation) and not vnto one particular ſpecial man aboue the reſt or more then the reſt. Euery particular member of the Church hath like intereſt in the publike actions and miniſtery of the Church, like power to cenſure the offences of the whole Church or the greateſt miniſter therof, in due order and time (as hath already in this treatiſe beene often & plentifully proued) and therfore cannot in this maner be kept backe by any one man, as of his ſole authority, any more then they may keep back that man whatſoeuer he be. I ſpeake not this to raiſe contentiõ betwixt theſe where there ought to be loue and reuerence, ſo much as to note out the popiſh pride of theſe phariſaicall *Reformers*, that take vpon them to be Lords ouer the Church and this *feaſt*: wherof, if they were as good as they would be taken to be, they were but ſeruants and gueſts at the beſt. The Church yt ſelf can neither receaue nor caſt out a member as of themſelues: they doe yt by the power and commandement of Chriſt; they muſt ſee faith &

profession therof, before they receaue; they must see sin & obstinacie before they cut off: vntil these be seene, the whole Church nor all the men of the world haue not power to receaue or put by any one; yf they doe, the actiō is voide, and the iudgment & wrath of God resteth vpon them for that sin, vntil they repent therof. Likewise also when this profession of faith, or this obstinacie in sinn is found in any, then cannot the whole Church or all the men of the world keep out or keep in such, without incurring the iudgment & wrath abouesaid. How great then is the sin & iudgment of these popish Priests, that not only pluck away the power of the Church from them, but euen the power & office of *Christ* from him, and assume yt into their owne hands? who thus dare innouate and abrogate *Christs* Testament, reiect his wholsome excommunication as too rough, bring in their deadly suspēsion in place therof, and with that idol toole of that foolish shepheard, smite & keep out whome yt pleaseth them, and as long as they list?

Zach. 11. 15.

Their olde popish reason ye they bring from the power of the keies, hath beene aboue refuted in ye discouery of their absolutiō, & proued to be tied neither to the person or office of any man, more thē to euery faithfull member & seruant of *Christ*, by the power of Gods word &c.

Yet haue I also sometimes read in some of their bookes of Church discipline (as they tearme yt) some other reasons for yt; namely, from ye law of seperation for vncleannes: such as were defiled by ye dead, by creeping & vncleane things, by issues &c. were to abstaine frō the Tabernacle for a season, yea the Priest also vpon suspicion of leprie or other fowle disease might seclude such a one for certayne dates, as we read in the bookes of the law plentifully; frō whence they deriue both this power of the Pastor, & the censure of suspension. I haue there read also (or els my memorie greatly faileth me) drawē frō *Mat.* 5. 23. 24. *verse* because he that had iniuried or offēded his brother was taught by our Sauiour *Christ* first to make satisfaction & be reconciled, thē to offer his gift &c. that therfore such as had done wrong vnto, or were not in charity with their neighbours, are by the Priests to be kept from the Altar, whervpon they inchanted & offred their breaden God, and now they popishly apply to the cōmunion table, & from hence draw their suspēsion. But because I haue not their bookes with me, & would be loth any way to iniurie them or charge them falsly, I will briefly shew the insufficiencie of these reasons, and so proceed, basting to an end.

From those Leuitical lawes wherby the Priests secluded such as they suspected of vncleane diseases, vntill proofe were made one way or other, may no conclusion be drawen, that therfore the Pastor now may suspend such as he suspecteth, or rather knoweth to be infected with incurable deadly & obstinate sin, from the communion board &c. In the Leuiticall tabernacle ye priests did nothing without prescript lawes, there was nothing left to his discretion, he had his certaine signes set him downe whervpon to seclude, whervp on to pronounce cleane, as also whervpon to pronounce vncleane. But now vnder the Gospell

where

where that priesthood and those lawes are quite taken away, we haue now no such cõmandements of suspecting or suspending. The causes heere of seperation are not bodily but spirituall, not diseases of the bodie, but diseases of the soule, sinne: which sinne when yt publikely appeareth, & obstinacy be added to the same, when yt is publikly vewed & censured; then hath the Church a prescript law & commandement to excõmunicate & to cast out; not the Pastor to suspend such an vncleane person: therfore betwixt these suspensions (as they call them) that vnder the law, & this vnder their gospel, is no proportion or comparison; that being done according to Gods prescript lawes, this altogether without warrant of the word, except peraduenture they doe yt by warrant of these leuiticall lawes, or els I see no cause they should thus bring them for the maine proofe of this their suspension; which if they do, thẽ are they leuitical Priests also, for none els might meddle with the administration of those lawes; then are they also vnder the shaddow, vnder the law, not vnder *Christ*, grace, the Gospell. The lawes of the Leuiticall ministery cannot be exercised by the ministery of the the gospel, neither any of them now receaued, without yᵉ losse of *Christ*. A dangerous thing yt is thus violently to wrest and misapply these Leuitical lawes, figures, ceremonies, or to build vpon the same such stubble woodden diuises as they doe, as their tithes, offrings, purifications, feasts, suspension (not to speake of their ministeriall vestures, holy ceremitory synagogues, with all the Iewes implemẽts therof, wherby they innouate or rather abrogate the Testament of CHRIST, coine & forge a new ministerie, a new worship, a new Gospell; for the Gospell of *Christ* only accordeth to his owne ministerie, and the ministerie of *Christ* to his owne Gospell: the Gospell of *Christ* may neither be added vnto, nor diminished from the legal ceremonies and figures, whiles they are soberly vnderstood and rightly applied, giue a good light and gratious instruction: but when they are thus rashly allegorized according to the phantasies of men, and boldly applied to maintaine their diuises, then become they vnto them a stone to stumble at.

The other reason from *Matth.* 5.23.24. is altogether as false, and yet rather more corrupt. Our Sauiour there teacheth, that God requireth mercie & not sacrifice; sacrifice with bloody hands or an euill heart is abhomination vnto God: He therfore there exhorteth, that they first make cleane their hands from oppression, and make peace with their neighbour, then purge their heart and make peace with God by sacrifice according to the lawes *Leuit.* 6.5. *Num.* 5.7.8. this doctrine still remaineth & belongeth to euery Christian, euen to the Pastor himself. The Lord abhorreth all hypocrisie, he looketh not to *Caines* sacrifice neither is pleased with *Balaams* Altar: he will haue all that approch vnto him, to draw neere with a true heart, their hearts being sprinkled from an euill conscience, and washed in our body with pure water &c. But what of all this? what place is heere found to suspension? or what power is here giuen to the Pastor to seperate from the cõmunion

table

table in this maner? vnles (as the papists doe) they take themselues for sacrificing Priests, their cõmunion table for the altar: this their priestly power deriued from these Leuiticall lawes is aboue answered. I would here know of these allegorisers what the alter in the law signified, and what our Sauiour CHRIST here meant by the altar, if not the whole worship of God, & with what sense they can thus popishly vnderstand yt of & applie yt to their communion table only, shutting them from that, admitting them to their praiers and other exercise. Heere me thinkes their answere is ready; becaus the sacrifice of CHRISTS body is there remembred & resembled. It is well; and will they shut such from the communion of the sacrifice of CHRISTS body, whose praiers they will offer vp vpon that golden altar? might the Priests vnder the law receaue and burne the odours vpon the incense altar, whose sacrifices they refused at the brazen altar for burnt offrings? whosoeuer for vnclennes &c. was seperate, was seperate frõ the whole tabernacle & al
Leuit. 22. 3. the ministerie & exercises therof. How then can these blind & foolish Pharisies thus halfe *Christ*, to make him a minister, an aduocate, an altar for the praiers of such to whome he is no sacrifice, no minister at the brazen altar, whome he driueth from his table from his communion, and will neither giue his body vnto them, nor suffer them to be knit with his members vnto yt. What maner of iuggling, what kind of fast and loose is this? what shall we thinke of the estate of these men that are thus suspended? they being halfe driuen from CHRIST, halfe receaued vnto *christ*, halfe cast out of the Church, halfe admitted in. What is this estate like vnto, if not to the popish purgatorie: these men being neither wholy *Christs*, nor wholy Satans: And surely seing they wil with the papists frõ hence take this popish Priestly power vnto themselues, as also this fond toole of suspension, I see not why they should dissent from them in the third, namely in the purgatorie.

By this time I hope you perceaue what kind of stuffe this their censure of suspension is, which both the sorts of these Priests generally allow of and receiue. You see how euill yt accordeth to the heauenly frame of CHRISTS Testament and Church: you may also by this which hath generally beene saied touching the most reformed vse of yt in the hands of these supposed Pastors (that should be) iudg what kind of toole and weapon yt is in the hands of these popish Prelates the BB. you may see by the exercise of yt vpon any priuate member, what an odious and intollerable thing yt were to be exercised vpon the Pastor or other ministers of the Church, especially at the pleasure and lust of one man: now let vs proceed to their excommunication.

This is executed by one man or his Commissary in their courts (as hath been said) neuer for any sin or error (for such matters they either let passe, or punish by the temporall sword, by fines, imprisonment, or penance &c.) But their excommunication is altogether exercised for contumacie: as for not obeijng their summons, or for not satisfijng the iudgment of their courts, namely for not paying these rauenous voul-

tures,

tures, these officers their fees, or not paying the mulcts that are inflicted vpon thē in their Courts &c. And as yt most cōmonly ariseth but about these money matters, so is yt in effect but a money matter yt self: you shal find Mr. Commissarie if he see yt cōming no vnreasonable man, he had as leeue take your money himself as an other should, for this he knowes yt shalbe dispensed with for money, either in his court or some where els. The forme of this excommunication I cannot set downe, but I weene yt be in manner of a writte in latine, as also the *absolutiō* therof proclaimed in ye name of the Bishop or archbishop after the order of their mother Church of *Rome*: these their spider webbes of their ecclesiastical lawes & iurisdiction extēd not but vnto the smaller and common flies, the magistrates & greater personages are wholy exempt from them.

The other sect of these Priests, the counterfait *Reformists*, they also would exclude the Church from this & al other ecclesiastical cēsures, assuming thē wholy into their owne hāds, either into the Priests hāds with his silly presbitery or eldership, which he ouerruleth at his pleasure in euerie particular congregation, or els into their synodes and councels, which haue power ouer al churches & euery mēber & actiō therof, to excommunicate & absolue, to make and depose, to ordeine & abrogate, without the priuitie & cōsent of the Churches, other thē of their Preachers or Priests. Thus both sides subuert the libertie of the Church, & peruert the ordinance of *Christ*, the one sort by corrupting, the other by vtterlie reiecting the vnpartial vse of true excōmunicatiō by euerie Christiā cōgregation according to the rules of *Christs* Testament, as intollerable & a mischiefe to this common welth.

We haue aboue larglie prooued, the necessitie, stabilitie, perpetuitie of that order and gouernment which *Christ* in his Testament hath set downe for the building & direction of his Church. By manie places of scripture & reasons we haue shewed, how that order & gouernmēt onlie best accordeth and fitteth to the Church of *Christ*, in al places & times whatsoeuer: and how the Church can neither receaue other orders and lawes, or change these which *Christ* hath giuē, without casting off CHRISTS yoke, & disanulling his Testament; CHRISTS Testament and Church being for euer in all places one and the same. We haue also in manie places of this preset writing shewed, how CHRIST hath giuen vnto his Church his spirituall power and authoritie, with the sharpe two edged sword that proceedeth out of his mouth, to cut off all transgression and error, as also all trespassers and heretikes that remaine obstinate and impenitent in their sinne; and hath giuen them straight cōmandement vigilantly & vnpartially to vse the same sword and power vnto the worldes end. The necessitie of which power, though yt were not confirmed by so manie direct and expresse places of scripture; yet might yt to al men appeare, in that without the same they cā neither receaue CHRIST, who is neuer seuered frō his power; neither can they keepe sound anie communion, when they haue not

the power to cast out & seperate the plaguy & leprous from amongst them.

Moreouer, we haue shewed how this power of excõmunication election, ordination &c. is not committed into the hands of one particular person, as the Pope and his natural children our Lord Bishops now vse yt; nor yet into the hands of the eldership only, or of the Pastors of many particular congregations (as the reforming preachers would haue yt) so much as yt is giuen & committed to the whole Church, euen to euery particular congregation, and to euery member therof alike: To which holy spiritual power of CHRIST, euery member of the Church & seruant of *Christ* must be subiect alike, without exception or exemption of person. How contrary then vnto God & preiudiciall vnto his Church, is the blasphemy & pride of those mẽ, which thus presumptuously opẽ their mouthes against heauẽ & all the ordinances of God, pronouncing this spiritual & heauenly censure of excõmunicatiõ duly executed by the church according to the wil & cõmandement of *Christ* (as the only meanes for the preseruation of the whole Church and of the parties so excommunicate) to be intollerable in a christian realme, preiudiciall to Princes and Magistrates; yea that popishly assume this sword of CHRIST, this power of his Church into their owne hands, and therwith of their owne sole authority smite some, exempt others as they lust themselues: whose monstrous & enormous abuse of this heauenly ordinance, cãnot by the pen or mouth of any be so liuely discribed, as yt is with great letters to the view of all men ingraued and exposed in the daily practise of their Commissaries courtes, the court of high cõmission &c. But that all the pretextes of this their odious blasphemy and pride may at once be plucked from them, let me in a word or two by expresse scriptures shew what true excommunication is, by whome, vpon whome, and how yt is to be executed.

We reade 1 *Cor.* 5. *Titus* 3. 10. 1 *Tim.* 1. 20. *Excommunication* to be an vtter disfranchizing, and publike curting off of all conuinced obstinate offendors from all interest in CHRIST & all cõmunion with his Church, in the open congregation. We reade in the said 1 *Cor.* 5. as also *Mat.* 18. 17. *Mat.* 18. 20. *Rom.* 16. 17. 2 *Thess.* 3. 6. 14. the power & execution of this censure of excõmunication to be cõmitted to the whole Church, else why should the Apostle charge & blame the whole Church for ye neglect therof, and command the whole Church to execute yt? why should our Sauiour CHRIST command his disciples to admonish their brethrẽ whẽ they offend, and if they repent not, to complaine vnto the church. He sendeth them not heere vnto the Pastor to complaine vnto him, nor vnto the Bishop, high commission, Presbutry, Synode or Councel to cõplaine vnto them for redresse; neither yet commiteth he here or in any other place of scripture this action vnto them, or commandeth them as by vertue of their office to do yt. But (as may euidently appeare in these and sundry other places of scripture) both this publike casting out & receauing in of any member, is committed and belon-

belongeth vnto the whole Church & euerie member therof iointly together, & is not especiallie or solely committed to anie one or ame some of them anie more then vnto al the rest. We see also the Pastor, & al the teachers & other members of the Church subiect vnto this censure; yea & the church where these members make such offence, is to proceed against them, to auoide them, to excommunicate them. Read for further proofe of this *Gal* 1.8.9. 2 *Ioh.* 9. &c. 1 *Tim.* 6.3.5. 2 *Tim.* 2.17. &c. 3.5. *Coloss.* 4.17. *Philip.* 3.2.17.18.19. So that although ye church performe this action by the Pastor, as a member most further vnto; yet neither the Pastor gayneth, nor the Church looseth anie right or interest in this action heerby, because we see euidently the church hath power to doe this action without a Pastor, yea against their Pastor,

The maner of this excommunication, we in the said 5 of ye 1 *Corinth* find to be done in the publike congregation where the whole church is assembled, & not in anie courtes or Bishops howses; in the name & power of our Lord *Iesus Christ*, & not in the name and power of a Lord Bishop or archBishop, in the vsuall tongue of that congregation as yt may best edifie, and not in the romane tongue after their popish maner in forme of a writ. This cēsure is not done before ye fault be publikely knowne, either in the first committing of yt, or els by processe for contemning admonition, neither before the partie offending be duly conuinced, admonished & exhorted: But when the sin thus appeareth & becommeth publike, the sinner is thus conuinced, admonished, exhorted, & still continueth obstinate & impenitent; thē is the Church without delay or partialitie to proceed, by the power of our Lord *Iesus Christ* with one consent to cast out such a one, & deliuer him vnto Sathan for the humbling of the flesh, y^t^ the spirit might be saued in the day of the Lord; yea to auoid from themselues both the contagion and iudgmentes following his sin.

Now then seeing this censure of excommunication is an especiall part of the iudgment, power, & Scepter of *Christ*; seeing *Christ* hath committed yt vnto his Church, euen vnto euerie Christian congregation, whether yt be established in order, or yt be indeuoring into order, as a most necessarie meanes to preserue & keepe them in the vnitie of the faith & godlines, without which power & the due executiō therof yt is impossible to keepe anie communion; how great is their sin against *Christ* & his Church, that thus presumptuously wrast the sword out of *Christs* hand, & take yt into their owne furious handes, that thus vtterly depriue the Church of all vse of yt, saue that they smite & wound the poore lambes and seruantes of CHRIST with yt, or rather with that great sword giuen vnto their father the deuil to shed innocent blood.

But especially what iniurie doe they vnto their Princes and magistrates, that thus depriue & exempt thē frō the heauenlie gouernmēt of *Christ* (if so be this their ecclesiasticall discipline & Church gouernment be the true gouernment of *Christ* (as they vaunt and giue out) doe

they not heerby manifeſt, yᵗ either Princes and magiſtrats are not the ſeruantes & ſubiectes of *Chriſt*, or els yᵗ thẽſelues haue yᵉ great charter of Antichriſt as well as their ſire the Pope, to diſpenſe with the breach of Gods lawes, & to aſſoile Princes & magiſtrates from the obedience and reuerence of *Chriſt*? Or els peraduenture with their deepe learning they are able to prooue, THAT CHRISTIAN PRINCES AND MAGISTRATES, EITHER CANNOT SIN in ſuch mãner to deſerue excommunication, or els are not liable to the ſame iudgmentes of God, as other Chriſtians are for the like tranſgreſſions; or els that *Chriſt* hath not made one and the ſame couenant with al mẽ, but hath apointed one way for Princes & magiſtrates to be ſaued, an other way for inferior Chriſtiãs of lower callings. But if the couenant & law of God be one & the ſame vnto al men; if al men ought to be alike liable to the law of God, & ſubiect to the ſacred perſon & Scepter of *Chriſt*; if rebellion be as the ſin of witchcraft, & tranſgreſſion as idolatrie; yf *Chriſt* be an vpright and vnpartiall Iudge; if *Topheth* be prepered of olde, if yt be prepared euẽ for the King deep and large &c. Then moſt dangerous and damnable is the perfidie and flatterie of theſe prophets that not only pronounce peace vnto wicked magiſtrates in their ſin, but exempt Chriſtian magiſtrates from ſubiection and obedience vnto the Scepter and gouernment of *Chriſt* in his Church, wherby they draw thẽ into battel againſt *Chriſt*. For if they be not vnder his Scepter of grace, then are they vnder his yron rod, wherwith he wil bruiſe them to ſheardes. Yf they be his ſubiects, then doth he reigne ouer them, & that by his owne lawes: but if they wil not haue him to reigne ouer them, then commeth he againſt thẽ and iudgeth them as his enemies. This is the good ſeruice theſe men doe vnto their magiſtrates, to bring them into the wrath of the Lion of the tribe of *Iuda*: this is the care theſe good ſhephardes haue of the ſoules of their Prince & magiſtrats, to ſuffer them to runne on in their ſin without coercion or reproofe; yea to depriue them of the onlie meanes & cure that God in his mercie & wiſdome hath prouided for al his ſeruants in that eſtate.

But theſe pollitike diuines make Princes beleeue that yt is no ſmall iniurie & derogation to their perſons & office to be ſubiect to the reproofe & cenſure of *Chriſt* in his Church. *Excommunication* of magiſtrates (ſay they) was an inſtrumẽt to bring yᵉ neckes of Emperors & Princes vnder the Popes girdle, the onlie meane wherby he became ſo dreadful to al men, & got to himſelf ſo great authority: therfore our engliſh Pope & L. Biſhops, though they ſtil retaine in their hãdes this popiſh thunderbolt of excommunicatiõ; yet ſo warily doe they vſe yt, as they wil not affray Princes or great perſonages therewith.

Alas, & cãnot theſe learned Biſhops in al this light & free paſſage of the Goſpel they boſt of, as yet diſcerne or put difference betwixt *Chriſts* moſt lawfull ſacred ſpiritual power, and the Popes vſurped diueliſh carnall powers? ſhould not magiſtrates be ſubiect to the firſt, becauſe they ought not to endure or ſuffer the ſecond? Hath not God ſpoken

from

from heauen; *This is my* beloued Sonne, heare him? and againe; *Therfore God hath highly* exalted him and giuen him a name aboue euery name, that in the name of IESVS euery knee ſhould bow &c and euery tongue confeſſe, that IESVS is the Lord? and ſpeaking vnto the Sonne, he ſaith *Thy throne O God is the world of worldes*, the Scepter of thy kingdome is a rod of righteouſnes: and in an other place *I haue annointed my* King vpon *Zion* mine holy mountaine &c. *Giue heed* therfore ye Kings, be ye diſciplined ye Iudges of the earth, ſerue the Lord in feare, reioice in trembling: kiſſe the Sonne leaſt that he be angrie, & ye periſh in the way. It were long to recite the expreſſe ſcriptures which euery where ſhew, that all Kings and Magiſtrates ought to be ſubiect to the Scepter and cenſure of CHRIST in his Church, to bring their glorie & honour thither, and caſt downe their crownes before him, of whome they receaue & hold their crownes, euen by homage tenure, frō whome they deriue al their power, & therfore wᵗ all their power ought to ſerue him, vnto whome they ſhal accompt. All the godly Kings of whome we read in the ſcriptures, haue beene bownd and ſubiect vnto the lawes of God and cenſures of the Church, in their calling, as any other. How earneſtly did DAVID beſeech the Lord, that he would ſeek out his ſeruant, when he erreth, as a ſheepe? that the righteous might ſmite him, for that ſhalbe a benefite; that they might reproue him, for that ſhalbe as a cheefe oyntment. As Kings enter into the Church, and are made members of CHRIST by profeſſion & true practiſe of the faith: ſo when they fall and depart from the ſame faith, and will not be reduced by admonition and reproofe, they are no longer to be held of the faith of the Church, but are as any other, to receaue the iudgment and cenſure of CHRIST, to be cut off and caſt out as withered branches; and this as the only remedy of their ſaluation for the humbling of their fleſh &c. Yf Kings be ſubiect to the inſtruction and admonition of the Church as *Dauid, Aſa, Iehoſhaphat, Ezekiah &c.* were; why ſhould they not alſo with *Vzziah* (when the running vlcers of fretting & incurable ſinne appeare vppon them) be cut off from the howſe of the Lord, and ſeperate from the cōmunion of the Saints as he was, leaſt they defile more, & make the whole offrings and companie abhominable vnto the Lord. Yf in that materiall Temple, where the worſhip conſiſted in externall ceremonies, no degrees of perſons were exempted from the obſeruation of the lawes, the King himſelf might not enter with his vncleannes vpon him, but as you ſee was caſt out according to the law? how much more in this ſpirituall howſe of CHRIST, ought they to be ſubiect to the lawes and iudgments of CHRIST, as well, yea and rather more then any other.

To this they obiect, becauſe the King is the cheefe & ſupreame gouernor here in earth ouer all perſons and cauſes as well of the Church as of the commō welth, vnto whome euery ſoule muſt be ſubiect: therfore cannot the whole Church, much leſſe any member therof (all being his ſubiects) cenſure, iudg, or excōmunicate the Prince, the pla-

cing, puniſhing, and depoſing of whome, only belongeth vnto God, by whome Kings reigne.

O how great is the blindnes of theſe Phariſeis, that cannot put difference betweene the ſpirituall iudgments of CHRIST in his Church, & the temporall or rather corporall iudgments of the magiſtrate in the cõmon welth? but moſt groſſely and wickedly oppoſe the one againſt the other? Might they not as well reaſon, and vpon the ſame grounds conclude, that the Prince is no member of the Church, neither yᵗ the Church hath any cõmunion with him, becauſe he is ſupreme gouernour of the Church, and all the Church are his ſubiects? yea doe they not as much, whẽ they giue vnto Princes ſuch blaſphemous titles, popiſh pretogatiues & diſpenſatiõs, as SVPREME HEAD OF THE CHVRCH, to make lawes for the Church concerning the worſhip, miniſtery, miniſtration & whole gouernment of the Church, and thoſe ſuch as are not read of in the booke of God, & to be exempt from the iuriſdiction & cẽſure of *Chriſt* in his church? Now which way in this eſtate can they make the Prince a ſubiect of *Chriſt* or member of his Church, whẽ both in titles, power, & pregatiue they exalt Princes into the chaire of *Chriſt*, or (to ſay as yt is) rather into the chaire of Antichriſt. But to come to this pollitike impediment and intollerable inconuenience that would enſue, if Princes ſhould be ſubiect to the excõmunication of yᵉ church, then ſay they he ſhould be ſubiect to the Church, and ſo ſubiect to his ſubiects. I denie the ſequele of their Argument: for this cenſure is not the cenſure of the Church, ſo much as of CHRIST in his Church: ſo that though CHRIST vſe the miniſterie of his Church, the Church the miniſterie of ſome moſt fit member vnto this action, yet is yt ſtill the cenſure & iudgment of CHRIST, vnto which euery ſeruant of CHRIST & member of the Church muſt be ſubiect. So that they might as well reaſon, that the Prince is ſubiect to the Church &c. becauſe he muſt be ſubiect to the Goſpell; which is alſo the miniſterie of the Church. The leaſt member of the Church is not ſubiect to the church, neither to follow yt further then yt followeth CHRIST. But whiles ſome, without all feare of God haue indeuored to draw, and others not doubted to yeild that honour which is due vnto God, vnto the perſons of men; herehence hath al this exaltation of Antichriſt & pride of the prelacie ariſen; yea theſe impious collections and blaſphemous concluſions againſt *Chriſts* holy ordinances enſued: to ſuch a meaſure and heigth is this ſin now growen, that they not only caſt off *chriſts* yoke themſelues, but aſſoile Princes of their allegeance vnto him; yea proclaime this moſt peaceable & ſpiritual cenſure of CHRIST, to be ſeditious, intollerable, contrary vnto the magiſtracie &c.

Then which aſſertion what can be more heathen & barbarous? Is yt not to ſet their ſtate expreſly againſt *chriſt*? yea *Chriſt* againſt God? cannot theſe carnal men conſider, that *chriſt* himſelf whiles he was heere on earth, as alſo his Apoſtles, were ſubiect in al lawfull things vnto the ciuile magiſtrate, & taught the churches ſo to be vnto the worlds end?

yea

yea both CHRIST & his Apoſtles gaue perpetuall & often commandements for the diligent & vpright vſe of this ſpirituall cenſure vnto the worlds end. Are they ſo Anabaptiſticall to thinke, y^t there neuer were or ſhould be magiſtrates of the Church? or thinke they that theſe lawes were made for the church, before the magiſtrates were called to the faith? were not *Nicodemus*, *Ioſeph* of Aramathia, *Sergius Paulus*, *Cornelius*, *Dionyſius*, *Eraſtus* &c. magiſtrates, and called to the faith? yet in their time was the vſe of excommunication inioined, and practiſed. No where can they ſhew in all the Teſtament of CHRIST any exception or immunity of any one perſon from this ſpirituall cenſure & gouernment of CHRIST, which is no way contrary vnto the temporal eſtate & ciuil degree of the Prince or magiſtrate.

Who though they be excomunicate, yet ſtill retaine their ciuil eſtate & dignity wherin God hath placed them, and ſtill are reuetenced and obeied of the whole church, as ſuch magiſtrates whome God hath ſet ouer them: only members of the Church they cannot be held, whiles they preſumptuouſly trāſgreſſe, or obſtinately diſobey CHRISTS voice. It is not in the power of the Church to receaue or caſt out any member, before they ſee faith or tranſgreſſion accordingly: nor yet hath the Church power to keepe in any member, longer then he keepeth the faith & walketh orderly. So then vntil they can proue that there can be no magiſtrates but ſuch as are of the church, or that this eccleſiaſtical excommunication is a depriuing & depoſing of the ciuil magiſtracy, they do but reproch the truth, and ſeduce the magiſtrate. As theſe ſpirituall iudgments extend not vnto, ſo the Church that pronounceth & executeth the ſame, no way medleth with the office or perſon of the Prince, or magiſtrate. They are taught not to lay violent hands vpon the Lords annointed, but to be obedient vnto the death. It alwaies hath beene the cuſtome of the Pope & his offſpring, to encroch both vpon Churches and Princes, to aſſume this antichriſtian power ouer both into their hāds, to bind & to looſe, to curſe & aſſoile whome they liſt. Neither can I ſee the ſin of theſe Antichriſtian BB^s. theſe ympes of the Pope to be leſſe in diſcharging Princes from this holy cenſure of CHRIST, the their Sites was in tyrannizing & oppreſſing them therwith: neither yet how theſe men can beate downe the tyrannous vſurped power of the Pope, when they aſſume into their owne hands, and execute the ſelf ſame power ouer the whole Church and all the ordinances therof without accompt or controlement, as hath beene plentifully ſhewed in all this diſcouery, and yet more ſhall appeare, if we now take a litle view of their Commiſſion, which is the very abiſme & golph from whence ſpring & flow all theſe innumerable enormities, into euery part of this whole land their Church.

THIS INDEFINITE monſtrous Commiſſion I (hauing neuer ſeene their letters pattents or any copie therof) cannot otherwiſe deſcribe, then by certaine apparant circumſtances: as the men of whome

whome yt consisteth, and that haue the chiefe rule therof; the persons & causes ouer which this Cõmission is set, and hath iurisdiction; and the maner of vsing their sayd power.

The Commissioners are certayne ecclesiasticall & ciuile persons; as first the Primate of England [the Arch-b: of Canterburie] then I suppose the Metropolitane of Yorke, with certaine other Bishops, as London, Winchester, &c. certaine Deanes, Arch-deacons & Chancelors, with sundry especial ciuile doctors &c. The ciuil persons of this Commission are now of late dayes some few of her Maties honorable Councell, the two chiefe Iudges: certaine Courtiers; as the two Maisters of her Maiesties requests; certaine chosen Aldermen, & the Recorder of London; certaine other officers about the Citie; as the Lieftenant of the Tower, the post-M^r. & sundry other that I know not, not heere to recite that rabble of aduocates, proctors, scribes, pursuyuãts, attending thervpon.

These thus ioined in this high great Commission, haue (or at the least exercise) by vertue therof absolute power & iurisdiction ouer the whole Church of England and euery particular congregation of the same, and ouer euery minister & member of the same, euen ouer al the Q. Subiects. They also exercise finall iurisdiction & absolute power ouer all causes ecclesiasticall whatsoeuer, to handle and determine, to visite, enquire & punish, to make new lawes, orders, decrees, and to inioine the same as authentike vpon all Churches, as, & before the holy oracles of God. They haue power also to assume any cause or plea out of any other of their inferior spiritual Courtes (as they call them) into their owne hands, to ratifie or disanul any thing there done. They haue power also to erect and to authorise new litle high Commissions in any Citie of the land, where yt pleaseth them: only with this exception; that they alwaies acknowledg the supreme power of their parent at Lambeth. Yet further this great high Commission hath absolute power ouer sundrie (and what not) ciuil causes, insomuch as they feare not to meddle with matters belonging to the Q. crowne or prerogatiue roial, or to any of her Courts of plea whatsoeuer: yea they haue not doubted to intercept causes belonging vnto, & depending in the high Court of parliament, if M^r. PENRY in his appeale say true. They haue power to cite, summon or conuent by their pursuyuants & cursitors, what person of the land either man or woman at any time when they please: they haue power to command all the Q. officers, as Maiors of Cities, Sherifs &c. to serue & attend, watch & ride, by day or by night vpon their busines whatsoeuer: also to apprehend, to incarcerate, or to deliuer out of prison, what person or persons, how innocent or flagitious soeuer, vpon their barre warrant, without further enquire or delay: yea they haue power to fetch vp any of these officers before thẽ from their charge in her Maiesties seruices, & there also to ympriſon them, if they so thinke good. They haue power to authorize these rakehel robbers their pursuyuants, to herry, molest or attach any of the Q. faith-

faithful ſubiectts they liſt, to breake open & ranſack their houſes by day or by night, to ſpoyle & carie away what and whome they pleaſe without controulement, their warrants being made indefinite, without anie certaine perſcription or limitation.

Wel, & being thus furniſhed with this power, they come together at their Seſſion as charrets armed to the battel, a great tayle of officers & court of attendants being aſſẽbled, the apparance wherof exceedeth I ſuppoſe that of the *Vaticane* at Rome, no praier vſed before, neither the booke of God opened in this their eccleſiaſtical councel. The parties conuented are to attend, being called to appeare before them: before whome being come, what affaires ſoeuer they haue, whither of a whole Church, or of manie congregations, what office or degree ſoeuer they be of, they muſt there ſtand their heades diſcouered before them, no place giuen them with or by theſe Commiſſioners. Yf they be to propoũd, ſpeake, or complaine of any thing, they muſt doe yt by the officers of this Courte, their Aduocates, Proctors, Regiſters, Scribes *ſecundum modum & formam*, and that to no ſmall charge by that time all theſe voultures haue their fees: otherwiſe thẽ by theſe they may not plead in this Courte: the iudgments of this Court they muſt receaue without contradictiõ or gaynſaijng; there is no appeale, no helpe, no meanes to reuerſe the ſame, be they neuer ſo vniuſt. Any others that are blamed and accuſed vnto this Courte, haue not heere place to anſwere vnto ſuch things as ſhalbe obiected againſt them by their accuſers, being brought face to face, or to defẽd themſelues according to equitie: but heere they ſhall hardly know their accuſers, or accuſations at anie time, vntil they haue taken an othe to anſwere truly vnto ſuch things as ſhalbe demãded of thẽ in that Court; wherby they are driuen to accuſe themſelues, and ſo miniſter matter abundantly vnto their aduerſaries. The othe that is heere adminiſtred is, that laying their hand or ; fingers vpon a booke, they ſweare by God & by the contents of the booke, to anſwere truly vnto ſuch things as ſhalbe demanded of them, and ſo kiſſing the booke their othe is accepted, & no further leiſure giuen to conſider what they anſwere vnto their demandes. But if anie make conſcience, or denie to receaue this idolatrous wicked othe (which though yt be proued vnto them to be neuer ſo vnlawful, and contrarie to the commandement of God. *Deut.* 6.13. *& Deut.* 10.20. to be neuer ſo ſuperſtitious in deuiſing & adding, yea in inioyning ceremonies where God in theſe lawes hath made none, but cõmanded to ſweare without anie ceremonies by the name of God only; though yt be proued to be neuer ſo idolatrous, in ioyning any thing vnto or with God, in ſwearing by any thing beſides or with God; though the fearful curſe of God be ſhewed to be denoũced againſt ſuch maner of ſwearing & ſwearers, by the Lords prophets in theſe words, *They that ſweare* in the ſin of *Samaria*, & that ſay, thy God o *Dan* liueth and the way of *Beerſhebah* liueth, euẽ they ſhal fal & neuer riſe vp againe; and in an other place, that *the Lord will cut off al that ſweare* Reuel. 9.7. 9.

by IEHOVAH as they ſweare by *Malcham*: be this othe prooued neuer ſo vnneceſſarie, the cauſe not requiring anie ſuch triall; be yt proued neuer ſo vnnatural, yt being to accuſe thēſelues, & yᵉ vnto their aduerſaries) yet wil theſe graceles Biſhops inforce this othe; firſt by way of perſwaſion, by *Abrahams* & *Iacobs* exāples, who cauſed the one his ſeruāt, yᵉ other his ſonne to ſweare, putting their hād vnder their theigh &c. and by the Angels lifting vp his hād vnto heauē to ſweare. If vnto the firſt they be anſwered, that *Abrahā* & *Iacob* ioyned not this ceremony vnto the othe, ſo much as to exact the fidelitie & performance of the othe, ſeijng God himſelf ſware vnto *Abraham* without this ceremonie *Gen.* 15, & 17; as alſo *Iſaac* ſware, & *Iacob* ſware without this ceremonie *Gen.* 26. 31. & *Gen.* 31. 53; ſo that there cā be no law drawen or exāple made of *Abraham* & *Iacob* heerin, eſpecially ſeing this was before the law was giuē: but now we haue an abſolute law giuen of God for the forme of othes, frō which law we ought not to ſwerue. Yf vnto the ſecōd, namely the Angels lifting vp the hād vnto heauē whiles he ſware yt be likewiſe anſwered; yᵗ no law cā be inforced frō hēce, or any new ceremony inioyned in ſwearing, nothing being done heere contrarie to the law of God, neither any example giuē to breake or alter yᵉ law giuē of God, ſeing now both al ſuperſtitious ceremonies & idolatrous othes are forbiddē vs, by our Sauiour *Chriſt* & his Apoſtles: *Math.* 5. 34. 35. *Mat.* 23. *Gal.* 4. 9. *Col.* 2. 20. Their next reaſon is drawē frō the Princes priuiledg; yᵗ the Prince hath power to make lawes of indifferēt things, & is therin to be obeied: this maner of othe is ſhewed to be no indifferēt thing, but altogether vnlawful & prohibited for the reaſons aboue alledged. But if yt were a thing indifferēt (as they ſuppoſe) ſo to ſweare or not ſo ro ſweare, yet were yt not lawfull for any mortal man to bind that by way of law, which God hath left in our libertie; much leſſe to bring in new ceremonies or diuiſes into the worſhip of God: for ſo might al the Popes traditiōs be brought in & iuſtified. Whē theſe reaſons wil not ſerue to perſwade or aſſure the conſcience, thē theſe holy fathers, theſe tēder hearted chriſtian BBs. are driuē to their laſt argumēt wherby they vphold their antichriſtiā throne, *Viz.* the ciuil power & authoritie which is committed into their murtherous handes.

2 Cor. 6. 12

Then are they forthwith committed vnto cloſe priſon, there to remaine vntil they either yeild, or die; and this without reſpect of age, ſexe, or degree, eſpecially if they be convēted for refuſing or ſpeaking againſt the BBs. Popelike authoritie, antichriſtian decrees, idolatrous iniunctions &c: ſuch with mortall hatred they perſecute, much more then they doe the moſt hainous malefactors & traiterous Papiſts: ſuch they opēly publiſh to be ſectaries, ſciſmatikes, heretikes, Anabaptiſts, diſobedient to magiſtrates, ſeditious, conventiclers &c. and al becauſe they will not beare Antichriſtes yoke, nor carie the Beaſtes marke, nor bow downe vnto & worſhip his image. Such therfore they hunt & purſue abrode by their ſpials & purſyuants, and hauing caught thē, vſe with al exquiſite tyranny, neuer ſuffring thē to depart out of their handes,

hãds, vntil they either deny ye faith, or be fetched frõ thẽ by the Lords peremptorie messenger, Death. Long yt were to relate their fine spanish arts to molest these constant witnesses & faithfull seruãts of *Christ* when they get them in their prisons, by shutting them vp long close, by causing them to be produced and indicted at the general sessions vpõ the statute of recusansy, hauing made some of the Iudges on their part; although this statute was made for *Christs* and her Maties. enemies, the Papists, recusants of all christian veritie. When vpon this statute they haue gotten them indicted, and vpon the execution therof cast into prisons; yet heere their malice ceaseth not, but although they be the Q. prisoners in her execution, yet will they (contrarie to all law) assume them back againe into their handes, and by their sole authoritie without anie cause alledged, commit them perpetuall close prisoners, therby to shorten their liues, and to cut off all meanes either of their owne maintenance from them, or wherby they might any way satisfie the Queene. Thus play they with poore Christians as the catte doth with the mouse, boldly committing them vnto and taking them from the seculer powers at their owne pleasure; abusing the Queenes lawes and most faithfull subiectes at their owne lust, without checke or controulement, they being subiect and liable to no lawe. To such a heigth is this strange Romish spanish Court now growne, vnder colour of reforming ecclesiasticall abuses, that yt vsurpeth absolute power ouer al lawes, causes, persons, estates; yea and becommeth the very fountaine or synke rather, from whence flow al errors, abuses, and disorders into the whole lãd, yt being the very bane & poyson both of the church and common welth, that euer going forge of Sathan, wherin he daily minteth al his antichristian new deuises & decrees for this monstrous harlot the false Church, that Senate wherin all their affaires are consulted, that Councel wherin all their decrees are concluded, a Synode wherin all causes are debated, a schoole wherin al questions are disputed, a fayre wherin all their wares are sould. This monstrous Court taketh vtterly away the power and stoppeth the course of Gods word, of his Church, and of the godly lawes of the land: preiudicial yt is to the prerogatiue of the Prince, to the iurisdiction of her royall Courts, to the libertie of her free subiects, & to the great Charter of England, as their practise euidently sheweth. How contrarie yt is vnto God, & vnto al the rules of his word, euen by this summarie recitall & insufficient description of their doings, at the first reading may appeare, to al men that wil bring them to the light. So barbarous is their power, so odious their proceedings, as no apologie cã be made for them, vnlesse by the same they wil also iustifie the authoritie of the Pope, and proceedings of the spanish inquisition; both vvhich yet heerin they exceed, in that this Court hath power to make lawes & ordinãces for al churches without their consent, which the Pope cannot doe: as also, in that this Court hath power & iurisdiction ouer many, & almost al ciuil causes, which the spanish inquisition hath not.

Let not my words be wrasted or misconstrued to the reproch of these honorable personages, & such ciuile magistrates as are of this Cõmission; whose ciuil offices & persons we from our hearts vnfainedly honour and reuerence: yet can the authority of their personages no way iustifie the vnlawfulnes of this Commission, or hide the vngodlines of the BBs. proceedings therin; with whose crafty practises we suppose they are not made acquainted, being tised into this Cõmission by the subtilty of the BBs. (who suppose to fortifie their antichristian power & popish regiment, by the authority and countenance of these honorable & reuerend men) whome they perswade that they shal do much good herein: before whome they bring none, but the most heinous & fowle causes, as incest, plurality of wiues, papistry &c. neuer suffring them to looke into the secrets & mysteries of their kingdome, or to heare the iust complaints of the Q. oppressed subiects by their tyranny. These (as is aboue said) they wil not suffer so much as to expose their griefes vtter their wrongs, or to plead & defend their owne cause before these ciuil magistrates, no not in this their owne courte, where the Archbishop is in his exaltation, and their chiefe aduersaries are Iudges; so fearful are they least the light should breake forth, and all their packing and wickednes be bewraied. But he that discloseth all secrets, will (I doubt not) shortly reueale all their doings, and make them as odious as they are now honorable. At which time, such as now ioine to them and vphold them, shall stand far off for feare of their torments, when the wrath of God shalbe reueled from heauen against all the impiety and iniustice of these men that withhold the truth in vnrighteousnes: For sure, if the Prince & Magistrats but knew the vnlawfulnes of this Cõmission, either in the persons, power, or practise therof, they would soone withdraw their power from the beast, and would not in this maner vphold or ioine vnto the throne of Antichrist, that forgeth wrong besides law.

The ecclesiasticall persons of this Commission we haue by expresse scriptures shewed, neither to be true ministers of the Gospell, neither true members of the Church of *Christ*. Both which though they were, yet could they not receaue or exercise such antichristian power & inordinate authority ouer all, or any one congregation of *Christ*; much lesse in the estate they stand. For the ciuil magistrates that are of this Commission, though they may as members together with those congregations whervnto they are ioined, iointly with the whole Church exercise such spiritual power to censure faltes, discusse matters, and determine of such affaires as belong vnto & arise in their congregations &c. yet can they not (as by vertue of their ciuil office) exercise these spirituall censures & power, which *Christ* hath giuẽ & belongeth vnto the whole Church; much lesse assume into their owne hands, and plucke from the whole Church this power which *Christ* hath giuen them. So then all the persons of this Commission, both ecclesiastical & ciuil, are vtterly vncapable of this inordinate power & iurisdictiõ; which being so mon-

ſo monſtrous & heinous ouer al churches, al eccleſiaſtical cauſes, perſons & doctrines; to ratifie, or diſanul, erect or pull downe, bring in, or caſt out of the Church, handle & hold plea of many ciuile cauſes alſo, and that after ſo blaſphemous & vnchriſtian a maner, by adminiſtring & enforcing their idolatrous booke othe, by prohibiting ſomuch as to ſpeake for themſelues or in their owne cauſes, by inflicting penalties & fines, by incarcerating whome & for what they liſt, and there deteining them as cloſe & as long as they liſt, and that without bayle, mainpriſe, or trial: which monſtrous confuſed power, belongeth rather vnto, & is more fit for ye Antichriſt, that Beaſt; and vnto the falſe church, then vnto any member of CHRIST, or of his church. God hath put difference (though no diſagreement) betwixt the church, and the cõmon welth, betwixt the miniſters iuriſdictiõ, & cenſures of ech of them; hauing ſet vnto ech ſort their due bounds, officers and limits which they ought not after this maner to tranſgreſſe or confound, making I know not what cõmixture of perſons, offices, cauſes in this monſtrous Commiſſion, where the ciuil magiſtrate is made a Iudg & miniſter of eccleſiaſtical cauſes; their church miniſters, of ciuill & cõmõ welth matters, & al vnder pretext of the cõmiſſion of ye Prince: who becauſe he hath power ouer all cauſes & perſons both of the Church & cõmon welth; therfore theſe mẽ ſuppoſe that he may make what new lawes, decrees & orders for both Church & common welth that he liſt, & change the ordinances & decrees of God at his pleaſure, eſpecially if he be a chriſtian Prince; for then he is no way bownd to the lawes of God or limits of his calling.

But againſt ſuch deuiliſh doctrines we haue oftẽ in this treatiſe proued, that though the Prince be placed of God in the moſt high authority both ouer ye church & cõmon welth here vpon earth, yet he is but the ſeruãt of God, circumſcribed with lawes, as one that ſhal render an accompt, & be iudged before the Lord of all his doings, as any other. Though the Prince haue the booke of God cõmitted vnto him, with charge to ſee yt duly executed by euery one in his calling, yet hath he yt to keepe & obſerue, & not to breake or chãge. We haue alſo proued all the lawes of God to be moſt holy, inuiolable, and al ſufficient both for the church & cõmon welth, & the perfect inſtruction of euery officer & member of the ſame in their ſeueral duties & callings: ſo that nothing is now left vnto any mortal man, of what high dignity & calling ſoeuer, but to fulfil & execute the will of God in his word, in their places & callings: which word being now perfected in ye heauenly miniſtery of *Chriſt*, nothing may be added to, or také from the ſame, without moſt high ſacriledg & impiety, & the vtter abrogating of CHRISTS Teſtamẽt: no new deuiſe (how holy or neceſſary ſoeuer to our earthly ſeeming) is now to be brought in, or required at our hands, our obedience being more acceptable vnto God then our ſacrifice. Which way then can this ſtrange monſtrous Cõmiſſion, neuer read nor heard of in the new Teſtament of *Chriſt*, or whole word of God, ſo vnlawfull in the

persons yᵗ are yᵉ Cõmissioners, in the power & authority they exercise, & in al their proceedings; so pernicious to yᵉ whole church, so directly contrary to yᵉ word of God, & to yᵉ vtter subuersiõ & taking out of the way yᵉ whole Testamẽt & ordinãces of *Christ*; how may this cõmissiõ (I say) be set ouer yᵉ whole church, or be iustified by yᵉ Princes authority?

But to proue yᵗ this ecclesiastical high Cõmission is no antichristian vngodly or new diuise, Mr. Some hath taken some paines, & bestowed vpon vs a few reasons, such as they are. Saith he, this Cõmission is de-
1 riued from our gracious soueraigne Q. Elisabeth, to whome the Antichrist of Rome is a professed enemy, and is directed to honorable reuerend & wise men of the clergie & temporalty: therfore yt is not anti-
2 christian. Againe sundry branches of this Cõmission are godly, as to preserue Gods religion whole & sound from popery, Anabaptistry &c. to meete with & suppresse notable disorders, as incests, polygamies, oppressiõ of the ministers &c. and to giue defence & countenance to the
3 good: therfore this Cõmission is very godly. Thirdly, high Commissions were directed from *Iehoshaphat* King of *Iuda*, and from *Artaxerxes* King of *Persia*; therfore the high Commission of England is no new deuise 2. *Chron.* 19. *Ezra.* 7.

By the first reason it should seeme that Mr. Some supposeth that there is no Antichrist but the Pope of Rome; neither any thing to be Antichristiã, which commeth not from him: otherwise there wil be litle sequele of this reason; that because the Q Maiestie directeth this cõmission to honorable & reuerend men of the clergie & temporalty, therfore the high Cõmission is not antichristian or vnlawfull. Might not by this reason King *Dauids* Commission or letters mandatory vnto *Ioab*, for the murthering of *Vriah* be accompted good, because king *Dauid* was a most godly Prince, if so be that the goodnes of any mortal man might make that which is euill good, or iustifie any vnlawfull action. We heere reason not of the goodnes of any mens persons, so much as of the vnlawfulnes of this Cõmission, which by so many reasons being proued such, can neither be iustified by the Princes authority that directeth yt, nor by the goodnes of any to whome yt is directed, but remaineth altogether vnlawful for the one to graunt, for the other to accept. Yet for the persons of these Cõmissioners, we haue shewed the ciuil personages & magistrates to be vtterly vncapable of any ecclesiastical functiõs, whiles they retaine these ciuil offices, much more of such vnlawful & vngodly authority & iurisdiction ouer so many churches, as they execute in this Cõmission. As for the honorable reuerẽd clergie this Doctor speaketh of, if we had said nothing concerning their office & ministery before, yet this his popish tearme of clergie (wherby he segregateth the ministery from the rest of the church, or els only would haue them to be the Lords heritage) sufficiently bewraieth frõ what forge they al came, & plainly sheweth them to haue come from their holy father the Pope, begotten and borne vpon their mother of Rome, such a Lordly Clergie or cleatal Prelacy not being before heard

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of, or read in the Teſtamēt of *chriſt*: and ſo by this reaſon the high Cō-miſſion is like to proue antichriſtian, this honorable reuerend clergie which beare al the rule in this Commiſſion, being ſo immediatly deri-ued, and directly diſcended from that Antichriſt of Rome. And as for this popiſh diſtinction, betwixt the clergie & the laitye; I refer him to reade with due conſideration *Act.* 26.18. *&* 1 *Pet.* 5.3.

There is as litle ſequele of his ſecond reaſon; that becauſe this Com-miſſion hath ſome good branches, as to purge Gods religiō of popery, anabaptiſtry, to puniſh & to ſuppreſſe notable diſordets, as inceſts, po-lygamies, oppreſſion of miniſters: therfore this whole high Cōmiſſion is good & godly. Might not the moſt vngodly councels y^t^ euer were, be thus defended & iuſtified? becauſe they decreed not ſome, but ma-ny good things? Might not any ſect or hereſy be thus alſo defended & iuſtified? becauſe they hold & teach many good things? yet iudge we ſuch eccleſiaſticall councels & aſſemblies antichriſtian, which haue no warrāt from the word of God, where the holy ghoſt is not both the au-thor & ruler. Therfore vntill this high Cōmiſſion be approued either by preſident or rule, we muſt ſtill hold yt antichriſtiā & vnlawful. And now touching theſe faire pretexts wherwith this ſepulchre of all rot-tennes is guilded, this deepe graue is couered, as with flowers & greene graſſe; let euen theſe faireſt ſhewes therof be examined and proued by that which hath bene ſaid touching their ſeruice-booke, & miniſtery, what a pure worſhip & holy miniſtery this Cōmiſſion preſerueth and maintaineth. Let the cōmonnes of inceſts, polygamies, adulteries, for-nication & al vncleannes y^t^ aboūdeth in the land, ſhew the great good y^t^ this cōmiſſion doth in the land: yea let their profane & vngodly or-der that they take for the ſuppreſſing & puniſhing theſe crimes, ſhew what a holy coūcel this is. The Lord cōmandeth odious & vnnatural inceſts & al adulteries to be puniſhed with death: the high Cōmiſſion puniſheth the moſt hatefull inceſts & poligamies by priſons or by the purſe. As for ſuch inceſt as is not in marriage & other adulteries they are but *peccadilia*, puniſhed by doing penance in a white ſheete, or els by ſome leſſe mulct w^t^out impriſonmēt. Moreouer, this cōmiſſion puni-ſheth ye moſt high & execrable idolatries by priſons & forfaiturs, ma-king yt a pecuniary matter, cōtrary to the law of God *Deut.* 13. *&* *Deut.* 7.

Now let vs come to Mr. SOMES 3 argumēt, where by ſcripture he doth approue this high Cōmiſſion to be no new diuiſe. King *Iehoſhaphat* and king *Ariaxerxes* directed high Cōmiſsions. *Iehoſhaphat* (ſaith Mr. SOME) in theſe words. *In Ieruſhalem did Iehoſhaphat ſet of the Leuites & of* the Prieſts & of the chiefe of the families of *Iſrael*, for the iudgmēt & cauſe of the Lord. And they returned to *Ieruſhalem*, and he charged them ſaying &c.

How ignorantly, if not corruptly D. S. hath inuerted this text, both in the words & diſtinctions, may appeare to any that wil compare yt to the orginal. He hath inuerted the wordes thus, in that he ſaith [for the iudgment & cauſe of the Lord] where the text is [for the iudgmēt of ye Lord, & ye plea, or ſtrife] *Lemiſchphat Iehouah velarib*. He hath inuer-

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the distinctions in these words *And they returned to Ierusalem, and he charged them saying.* In which wordes he hath put a periode, where the text is cõtinued in the verse without distinction, and hath made a litle *tom.wa*, where should be an hebrew periode; beginning the verse where he should not, rẽding part of the 8 *verse*, & giuing yt to the ninth: wherby he hath dismembred & confounded the text (as shal by & by appeare) by misplacing this word IEHOVAH, and putting yt after both the iudgment & the plea, he hath giuẽ or rather take occasion to thinke, that this was but one entire commission, consisting of ecclesiastical & ciuil persons ioined together, and yᵗ this cõmission had authority to handle & decide both ecclesiastical & ciuil causes; whereas in deed the word IEHOVAH is ioined to the word [*Mishpat*] of purpose to put differẽce betwixt the ecclesiastical & politicall iudgments, which are expressed in the 10 *verse*; the 11 *verse* also shewing the distinctiõ both of these iudgments & Iudges: for ecclesiasticall matters sending to the people *Amariah* the high Priest to the Temple & to the ministers therof, the Priests & Leuites: for pollitike & ciuil causes, sending the people to *Zebadia*, & to those heads of yᵉ families mencioned in yᵉ 8 *verse*, here called *Sthirim* rulers or Iudges: which verse he also hath most corruptly deliuered, both by misplacing the wordes of the text, and conueiing in words of his owne, especially in these words [& the Leuites shal be officers before you] where the words lye in the text thus [*& Iudges Leuites before you.*] wherby he craftily would collect, that yᵉ Leuites executed ciuile functions, and so our Bishops and Priests may be Lords Iudges, Iustices of peace, & hold iurisdiction of ciuil causes; & this rable of romish ciuilians, aduocates, proctors &c. might be officers in the stead of Leuites. Further, his rash inuerting the hebrew distinctions in the latter end of the 8 & beginning of the 9 *verse*, he hath so royled & cõfounded yᵉ text, as no mã can vnderstand who they were that returned to *Ierusalem* (or rather as the text is *when they should returne to Ierusalẽ*) whither these iudges Cõmissioners (as Mr. SMOE calleth them) or the other Iudges & people of the land, that in cases of doubt should returne to *Ierusalẽ*, according to the law & cõmandement of God. *Deut.17.8.9.* to enquire at the priests or at yᵉ chief Iudg &c. But D.S. hauing thus troubled & roiled the pure fountaine with his feete, would now giue vs this muddy water to drinke: *that this cõmissiõ* (as he termeth yt) *at Ierusalem* was set ouer all the Cities, Iudges &c. of the whole land, and that these cõmissioners were they that returned to *Ierusalem*. By which scripture thus deliuered & vnderstood, he would shape and erect this his Lords Grace high Commission. But let vs now euẽ a litle compare them together, and see what likenes there is betwixt *Iehoshaphats* proceedings in *Ierusalem*, and theirs in this high commission.

Ver.5. Iehoshaphat set Iudges in the land through all the strong cities; he set in *Ierusalem* of the heads of the families of *Israel*, appointing amongst them one chiefe Iudg for al ciuil affaires, and the Kings busines, as the Kings substitute. He cõmanded also, & caused the Priests to remaine in their

in their due course at *Ierusalem*, to studie & teach the law of God diligently: and to see this duly done of them, he set the high Priest ouer them, to be the chiefe in all matters of the Lord. What of al this? what new thing is heere done, or besides law *Exod.* 18. *Num.* 11. *Deut.* 1. That the Prince also is charged, and of dutie ought to see the ministers of the church to doe their dutie & teach the law of God diligētly & sincerely, we reade *Deut.* 17. 1 *Chron.* 28. 2 *Chron.* 29. & 30. & 35. This did *Iehoshaphat* & no other thing. Now in that he placed yt at *Ierusalem*, yt was according to the cōmandment of God, who had chosen that place to put his name there, that the law might proceed out of *Zion*, & al people flow thither to worship God, & heare his word. But in al this *Iehoshaphat* hath neither commixt, nor confounded the ciuil and ecclesiasticall offices in one cōmission, neither erected any new ecclesiastical ordināce, besides those which God in his word had prescribed; or peruerted or diuerted any ordināce that God hath instituted. But in this high Cōmission of the church of Englād is an opē cōmixture & confusiō of ciuil & ecclesiastical offices & causes; a new diuised ordināce with new officers, new proceedings, and a strange course not heard or read of in the whole word of God. Yea by this Commission they pervert and turne away the whole practise of al the ordinances of *Christ* in his Church

Neither will that great commission which *Artaxerxes* gaue vnto *Ezra* the Priest, any whit more either couller or warrant this monstrous high Commission of theirs, granted vnto their chiefe Priest & arch-Bishop: which Commission, if yt should haue reached ouer far; yet had yt rather beene to be imputed vnto ye ignorāce of the heathē King that knew not the lawes of God, then to haue beene alledged or vrged as an exāple for vs to follow in the sāme euil, especially now vnder *Christs* most perfect absolute Testament & ministery in his church. But what was this commissiō of *Artaxerxes* that D. SOME so enforceth? *Artaxerxes* granted vnto *Ezra* leaue by cōmission to carry vp with him vnto *Ierusalem* al such of *Israel* and *Iuda*, as were willing to goe, together with al such vessels, instrumēts, gold, siluer, or free gifts, as should be giuē vnto the seruice of God by thē in *Babilon*: as also that being come to *Ierusalem*, he should set Iudges & arbiters, that might both diligētly teach and see the lawes of God duly executed. What is in this Commission found contrarie to the law of God; or what did *Ezra* by this commission contrarie to the law of God? Yt wil heere be said, that *Ezra* being a Priest, had ciuil and ecclesiastical power committed vnto him, & by vertue of this commission exercised both ciuil and ecclesiastical iurisdiction &c. we see manifestly in the 13 & 25 verses that the kings commission had relation wholy to the law of God, that *Ezra* being a man prompt therin, should see al things done in the Tēple at *Hierusalem* & in the kingdome of *Iuda* and *Israel*, according to the law of God; yet heere is no commission giuen him to execute both ciuil and ecclesiastical offices in his owne person, neither reade we, or may vve

(without ſin) imagine that euer he did ſo; for that had beene an heinous breach of all Gods lawes, an vnſufferable confuſion of al Gods ordinances; who as he hath in his word alwaies put difference & diſtinction betwixt the ciuil & eccleſiaſtical eſtates, ſo hath he vnto ech ſeueral office, apointed ſeueral miniſters to attēd. Mōſtrous therfore & moſt vngodly is that commiſſion, where both theſe eſtates & offices are mingled & cōfounded in one. Antichriſtiā & beaſtlike is that perſon, that ſitteth as chiefe of this Cōmiſſion, & exerciſeth both ciuile & eccleſiaſtical iuriſdiction, by the cōmandement of any mortal creature, yt being ſo directly repugnant to the lawes of God, and the Teſtamēt of *Chriſt*, ſo pernitious to the Church of *Chriſt*, vtterly peruerting & diuerting al the ordinances therof, & ſubuerting the whole libertie, powers, cenſures, & duties of the whole Church, and of euerie mēber & miniſter therof. Euil thē may this mixt cōfuſe eccleſiaſtical high Cōmiſſion be cōpared vnto, or approued, by this godly cōmiſſiō of *Artaxerxes*; or this popiſh ſupremacie, inordinate power, & ciuil iuriſdictiō of this high Arch-Prieſt or Biſhop, by yᵉ perſon of *Ezra*: who moſt painfully & ſincerely taught yᵉ law of God, moſt preciſely practiſed yᵉ ſame within the boūdes of his calling, moſt modeſtly & faithfully behaued himſelf in al things, as the ſcripture beareth record.

The 26 *verſe*, where the diſobediēt & the offendors are commāded to haue due iudgment & executiō according vnto the law of God, & qualitie of their offence, cā by no common reaſon, much leſſe by any Chriſtian iudgmēt be ſaid to be cōmanded to be executed by *Ezra* his perſon. The Prieſtes office (as we haue ſaid) was to teach the law, & to exhorte al perſōs to the obediēce of the ſame; but their office was not to ererciſe ciuile iuriſdictiō, or to execute ciuil iudgmētes: theſe were to be performed by ciuil magiſtrates. Neither may theſe iudgmēts of death, eradication, mulct of goods, of bandes, by this cōmandemēt of *Artaxerxes* (who no doubt vſed ſuch words in this cōmiſſion as agreed to the lawes & iudgmentes of *Perſia*, rather then of knowledg in Gods law) be made either eccleſiaſtical cenſures, or any way be executed in any Chriſtian pollitike regiment, otherwiſe thē they are found to accord with the lawes & iudgments of God preſcribed in his word. But this new diuiſed high eccleſiaſtical Commiſſion doth not only cēſure & puniſh al faultes of their churches, by theſe iudgmēts & penalties, but doth inflict thē in what meaſure & manner they luſt vpon al perſons, for al cawſes whatſoeuer; whether cawſes of religion, as opē idolatrie, popiſh maſſe &c. or contempt of their iniunctions & decrees, in not reſorting to their worſhip & ſacraments, or adminiſtring them after any other māner, thē they haue preſcribed &c. whither for ciuil offences, be they neuer ſo hainous & abhominable, as moſt odious inceſts, adulteries, polygamies &c. Al theſe by this commiſſion are puniſhed by the purſe & by the priſon; for the law of God for idolatours & adulterers were al to ſharpe: therfore this holy councel (guided belike by ſome better & wiſer ſpirit) haue found out this more mitigate courſe, repreſſing theſe ſinnes. But if any vpon faith and conſcience

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towards God, refraine their idolatrous deuises, there can for such be found out no kind of hostility, confiscation, perpetual close imprisonment, sufficient for their faultes.

Thus no way can this high Cõmission of the church of England, be iustified by these examples of *Iehosaphat* & *Artaxerxes*, neither hath yt any more defence in the new Testament, where is no mention of any such councel or Court set ouer all churches & ouer euery mẽber, minister, cause, affaire & cẽsure therof to impose, depose, determine, iudge, censure, punish at their pleasure whome & what they lust, without cõtradiction or controlement. We reade in the practise of the Apostles, of a synode or councell of sundry churches for the deciding of controuersies & doubtes, where certaine chosen Elders of the churches are thervnto assembled, together with such faithfull of any church as will be present, without shutting out of any of them: neither are these Elders here gathered in any such stagelike or pontificall maner, as these our Prelates are in this Cõmission; but in this christiã councel or assembly ech one hath free liberty and place to relate or debate his owne cause, without interruption or preiudice: neither is any thing heere decreed by the wil of any man, but only by the wil of God, & that vpon euident demonstratiõ of the word; otherwise, no credite or obedience giuen to any thing they set downe or determine. During yᵉ time of which coũcel, & at any time after, wᵗout any preiudice, any christiã hath freedome and liberty, in due time & place, not disturbing the peaceable order of Christiã assemblies, to speake according to the word of God, either in approbatiõ or reproofe of any thing to be done, or done in yᵉ councel. Which councel or synode, as yt hath not power to erect or bring in any new decrees or ordinãces into the church, besides those which are prescribed in yᵉ booke of God (which are alsufficiẽt for al times & occasions vnto the worlds end) so hath not this councel any power or authority ouer any church, or any member of the church, to censure, excõmunicate, erect or depose any. This councel or assembly is only ordained for the helpe & quiet of churches, to discusse questiõs & to decide doubtes, as they fall out & arise; that so all churches in all places might walke by one rule in the vnitie of the spirit. This coũcel is not permanent, or alwaies setled in one place, but to be vsed by any Churches at any time or place vpõ due occasions. Neither is this councel so subsisting of the presbitery, or tied to the persons of any, that the least mẽbet of *Christ* is therby shut out, not suffred to heare or to speake, or any way preiudiced: neither is any Church by this councell either depriued of their high power & authority, which *Christ* hath giuẽ to euery seuerall congregatiõ alike, or forestalled frõ the due execution therof towards any member of their congregation, or cause that ariseth amongst thẽ. But (as is said) this councel is only a brotherly & peaceable meeting of sundry churches, for the better & more assured deciding & discussing of doubtes and questions that arise, leauing the whole practise & due execution of al things, to euery particular congregation, in that order & maner that *Christ* hath prescribed in his Testament.

These occasions, rules, and proceedings of Synodes, councels, or meetings of diuers Churches, we find left vnto vs in that holy patterne *Act.15.* where though the chiefe builders ye Apostles themselues were, yet euen there were al things handled with this order, modesty, sobriety, freedome &c.

But now if we compare their high ecclesiastical Commission vnto this holy councell and meeting, how vnlike in al their orders, proceedings and actions shall yt be found? Their Commission being made a continuall setled permanent Court, hauing strange Iudges, aduocates, officers, iurisdiction, pleas, processe &c. vsurping and exercising supreme power & absolute authority ouer al churches, ministers, persons, lawes, doctrines, to ratifie or disanull, to establish or reiect, to erect or depose whome & what they lust, executing al the censures & offices of the Church, changing, bringing in and setting vp what they please, shutting out the sentence of all Churches & Christians, allowing them neither interest, electiō, voice or presence in this their councell, thrusting their decrees and constitutions as most holy vpon all Churches & the consciences of all men with an high & strong hand, to be receiued without contradiction or question, adiuring, examining, suspending, deposing, fining, emprisoning, persecuting with all hostility all such as receaue not their constitutions, & submit not vnto their power. Now let any christian iudge, whether this Commission be not more like vnto the high court of the Beast, then vnto an holy peaceable orderly assembly of christiās, met in the feare of God, and guided by his Spirit to enquire & search out Gods wil, and humbly to rest in the same.

The ciuill magistrats power or presence can no way iustifie this Cōmission, or their proceedings, being found so directly contrary to the Testamēt of CHRIST, vnto which yt is now lawfull for no man or Angel to superordeine, alter, or pluck away any thing, without hainous sacrilege. This monstrous cōmixture then of these distinct powers in one court or person, together with this confuse practise, barbarous hauock & tyranny they make & exercise ouer Gods heritage & *Christs* poore seruants, doe euidently denote, and, as by the very steppes, trase out vnto all men, the person, throne, and power of that Antichrist, that aduersary, that beast, accordingly as they are described & foreshewed vnto vs in the scriptures. *Matth.24.15. 2 Thess.2.* how Antichrist should presume into the very place and office of CHRIST, shewing himself in the Church of God as God, by changing the lawes and Testament of CHRIST, and by bringing in new ordinances, new ministery, worship &c. *Reuel.13. & Rev.17.12.13.14.17.* how Antichrist being thus exalted, the Dragon should giue him his power, his throne, & his great authority; as also the Kings of the earth; yea such Kings as had before burnt the whore with fire, should giue vnto the Beast their power & authority, wherwith he should fight with the Lamb, & make war with the Saints opening his mouth vnto blasphemy against God, and his tabernacle,

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and them that dwell therin, ſetting vp his blaſphemous image in all places &c.

Now as we haue by the light of Gods word, in this litle yᵗ hath beene ſaied, euidently found & ſeene theſe Bishops, their courtes & gouernment to be wholy antichriſtian, & vtterly vnlawfull, but eſpecially this their high court of Cõmiſſiõ, to be moſt blaſphemous, yᵉ very throne of the Beaſt, vtterly cõmingling cõfounding & ſubuerting al Gods ordinances, all eſtates, and offices both of Church & cõmon welth; the whole liberty of Chriſtians, the power & duties of the church: ſo likewiſe if we by the ſame rules, but as lightly examine & meaſure the ſecret claſſes, the ordinary ſet Synodes, & councels of miniſters (as they terme them ſelues) which theſe Reformiſts now priuily bring in, and would openly ſet vp; they ſhall no doubt be found as new, ſtrange, and antichriſtiã, as preiudicial to the liberty of the Saints, & to the power, right, and duties of the whole Church, and as contrary to the Goſpell of our Lord Iesvs Christ, as theſe other, what ſhew ſoeuer of former antiquity, or of preſent neceſſity they may pretend. And this, if they be compared in the perſons aſſembled, and cauſes for which they are aſſembled, and which they handle in the ſet continued times & place of their meeting, in their order & maner of proceeding & iudgment in their decrees & power, vnto that perfect patterne of all chriſtian councelles *Act.* 15. will forthwith appeare.

The perſons aſſembled in theſe councels are only miniſters, al other Chriſtians being ſhut out, and allowed neither place, voice, or conſent among them. The cauſes for which they are aſſembled, and which they handle, not being doubtes or queſtions which ariſe in the Churches, but al the affaires, offices, and duties of the Church, & that without making the Churches priuy wherfore they aſſemble, or what they will there handle. The time & place of theſe councels, they (without the wil & priuity of the Churches) make ſetled, continual, permanent; not leauing to the Church either the liberty when and where to keepe theſe councels, or whome to vſe in theſe councels. The order & maner of their proceeding and iudgment, is, firſt to chooſe & erect amongſt thẽ a Prolocutor, Moderator, or Iudg, to gouerne & order this action, who & whẽ they ſhall ſpeake, and when they ſhall ceaſe &c. where the matters being debated, the greater part preuaileth and carrieth the iudgment. Their decrees are peremptory, irreuocable, moſt holy, inviolable, to be receaued & embraced of all Churches without contradiction or ſcruple, no power left to any Church to examine, refuſe, or reuerſe the ſame, be they found neuer ſo contrary to Gods word, but only either by the ſame councell, or by act of Parliament: in the meane while they all muſt practiſe & obey theſe decrees. The power of theſe councels is ouer all Churches, perſons, cauſes, doctrines, to giue the right hãd of fellowſhip (as they terme yt) or to ſend the bill of diuorce, to ratifie or reiect, whome & what they will.

This councel alſo executeth al the cenſures & duties of the church;

as to make or depose ministers, to censure, excõmunicate &c. To conclude, as all these councels haue & exercise power & iurisdiction ouer the church, so are they in authority one aboue an other: as the Synode aboue the Classes, the Councell aboue the Synode, to confirme, abrogate, or disanul whatsoeuer constitutions or actions the other hath made. Yea (as some report) vpon the enormities & abuses yᵗ did arise in these coũcels & assemblies of Bishops, were deuised & erected these new strange orders & degrees of Bishops, Arch-bishops, Patriarches, Popes, and all their substitutes & courtes. From which strange councels, offices, ministery, courtes, haue flowed forth and daily spring, all these strange popish antichristian orders, decrees, innumerable diuises & traditions, daily innouations, continuall changes in the worship of God, all the proceedings of the Church & of the whole Testament of CHRIST; whiles men rest not in the wisdome & councels of God, but presume to be wise aboue that they ought to be wise, some attributing vnto their Clergye (as they call them) others to the Prince, others to the Church more then inough, none yeilding vnto CHRIST that which is his due: namely, to suffer him to gouerne his whole Church by such officers and lawes as he hath in his Testament prescribed; but rather in the presumption of their owne hearts they will set ouer him & his Church such lawes & officers, or at the least assigne vnto him such lawes & officers, as they thinke best to accord, and iudg most meet for their pollicie: as though CHRIST could be a minister or mediatour of any other Testament, thẽ of his owne; or that any mortal men may alter, change, neglect or reiect CHRISTS Testament, without his fearfull wrath & heauy indignation for the same.

Wherfore, seeing the whole church & al the proceedings therof must be built vpon CHRISTS Testament; seing euery soule and euery action shalbe iudged by CHRISTS Testament; seing nothing is pleasing vnto God, or wil stand before the face of CHRIST, that is found disagreeing to CHRISTS Testament; seing also eué by this litle search & superficiall view we haue takẽ of the present estate, and pretended reformation of this their church of England, all things appeare to be out of frame, stil in the olde corruption, and (at the best) but enclining to the primitiue & ancient defections from CHRISTS Testament, nothing being aright or according to the will of God amongst them: seing we find all those scriptures that haue foreshewed of ANTICHRIST & his proceedings, liuely fulfilled amongst them, al the markes of that painted deceitful harlot, the false & malignant Church, to be fownde vpon them; as also all the vials of Gods wrathfull iudgments to be powred forth vpon them, and al their doings. Finally, seing God vouchsafeth both to discouer, and to call al men forth out of *Babilon*, by proclaiming of his glorious Gospel, and yet offreth more grace before he let fal the heauy milstone of his finall indignation vpon them al to grind them to dust, and to presse them to the bottome of hel, being ready to receaue all that come forth vnto him, to esteeme, guide, and defend them as his deare children: It

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behooueth al ſuch, in whome is any care of their owne ſaluation, any feare of God, or loue of that appearing of our Lord IESVS CHRIST, to preſerue their ſoules & bodies pure from the idolatrie and abhominations of the falſe Church, to ſaue themſelues from this wicked & peruerſe generation, by comming out from amongſt them, & fleeing out of *Babel*, and by gathering themſelues vnto the Lambe in mount *Sion*, there amongſt & together with his choſen called faithful ſeruants vnder his banner & conduct to fight in all patient & conſtant maner that good fight of faith, holding forth the word of life againſt al the works & powers of darknes, not abhorring the croſſe of CHRIST, or louing in his ſeruice their liues vnto the death, but being alwaies ready to do or ſuffer according to the will of God, following the Lamb whereſoeuer he goeth: that ſo he may lead them in the waies of life & peace, and at length bring them to the full fruition of that endles happines which he hath prepared for all his in his Fathers kingdome, there to reſt with him in perfect ioy for euer & euer.

Reuel. 18. *Act.* 2. 40. 2 *Cor.* 6. 17. *Zach.* 2. 7. *Reuel.* 14.

Which grace that they may find, as I haue not ſpared my poore endeuour (though therby I haue expoſed my ſelf to preſent peril & open reproch, by the violent hands & virulent tongues of theſe malignant aduerſaries) to blow the trumpet, awakē & admoniſh all, that yet ſome might be ſaued: ſo ſhal I not ceaſe, whiles yet God preſerueth me aliue amongſt them, euē in my continual praiers, inceſſantly to beſeech the Lord to ſhew this mercie vnto his choſen; who becauſe they are only knowē vnto himſelf, I ſhal not ceaſe to hope & wiſh that euē the greateſt enemies might be of this number: that whereas now they ſtād the waged marked ſeruants of Antichriſt, they might by vnfained repenrance, waſh away thoſe ſtigmatical ſkarres, be muſtered & inrolled in the Lambs Booke of life, hauing his Fathers name writtē in their foreheads: to whome be praiſe in the Church by CHRIST IESVS throughout all generations for euer Amen.

But the foundation of GOD ſtandeth firme, hauing this ſeale: the Lord knoweth who are his; and let euery one, naming the name of GOD depart from iniquitie. 2 *Tim.* 2. 19.

If thow be wiſe, thow ſhalt be wiſe for thy ſelfe; but if thow ſcorne, thow alone ſhalt ſuffer. Prou. 9, 12.

By the Lords moſt vnworthy ſeruant and witnes in bandes.

HENRY BARROWE.

FINIS.

The Prin-

The Printer to the Reader.

I must acknowvledg verye many faults eſcaped in the printing of this Booke, & therfore do craue the Readers patience, and the Authors pardon, hauing giuen the one (no doubt) ſome cauſe of offence, and done the other (I feare) a greater wrong: but hopinge that both will reſt ſatiſfied, & that the Reader ſhall reape the proffit of this fruitfull diſcourſe, I bid them farevvell.